

OM !

SHRIMAD BHAGAVAD GITA. •

(Metrical English Translation)

BY

VEDANTACHARYA SWAMI TULSI RAM MISRA VIDYANIDHI,

M.A., M.R.A.S.,

Late Professor, Agra College,
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AUTHOR OF

**SHRIMAD BHAGAVAD GITA, BRAJ BHASHA
PADYANUVADA.**

NEWWI. KISHORE PRESS, LUCKNOW.

1924.

First Edition.

2,000 copies.

{ For Free

{ Distribution.

भारती-भवन पुस्तकालय
प्रयाग

क्रमिक संख्या 10169
विभाग 220/66

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41. 11. 1961 - 11. 1962

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Om!
Presented to Sri Jagat
Paramit Shyamakumar Hatt
Shubha by his mother

OM!

DEDICATION.

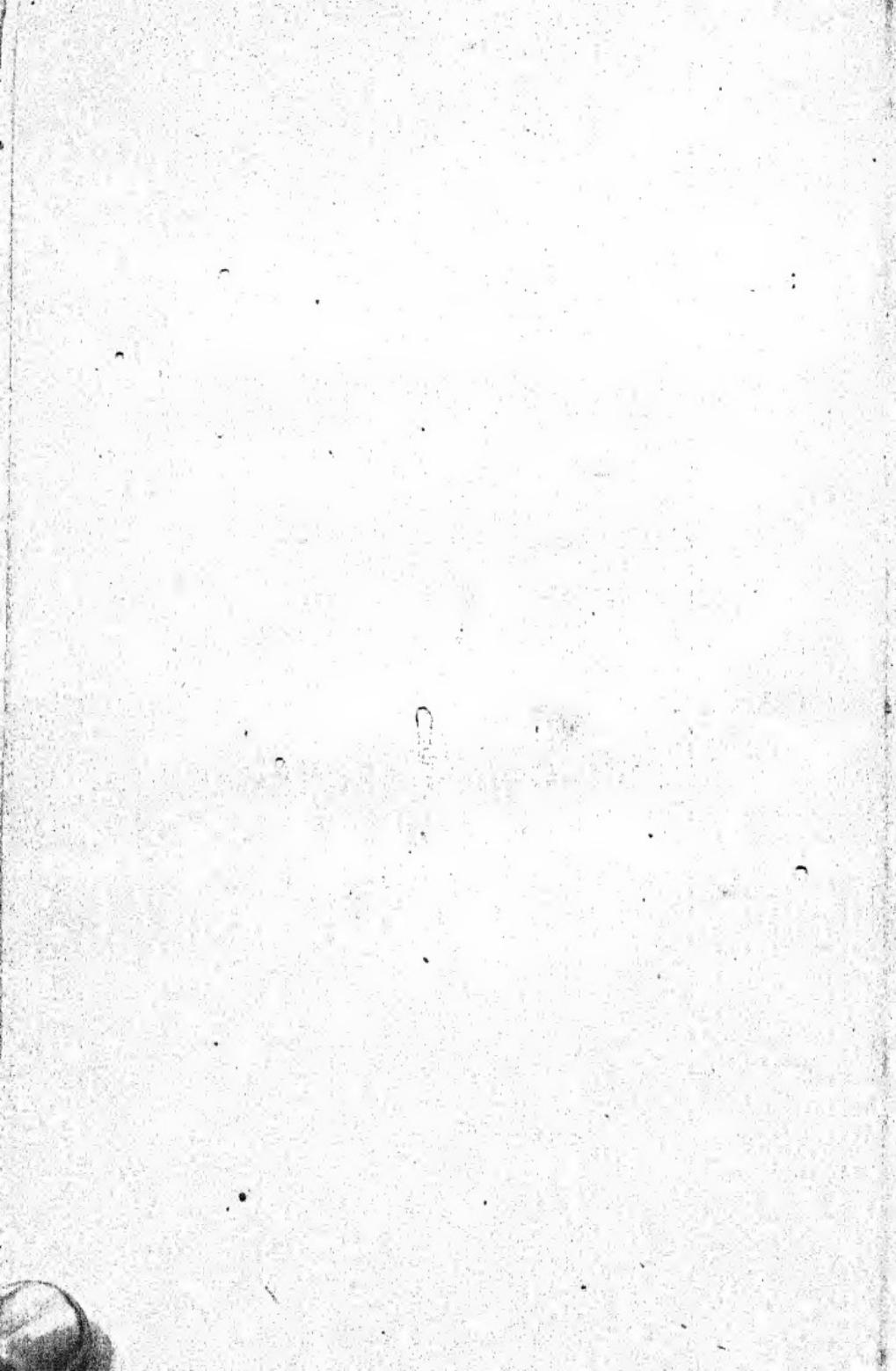
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" Whate'er thy deed, whate'er thy food,
Whate'er thy sacrifice might be,
Whate'er thy penance, Pritha's son!
Make that a gift of love to Me ".
13.11.25

(Gita Canto IX. Shloka 27).

This Holy Gita, Lord of Shree,
As Gift of Love, I offer Thee.

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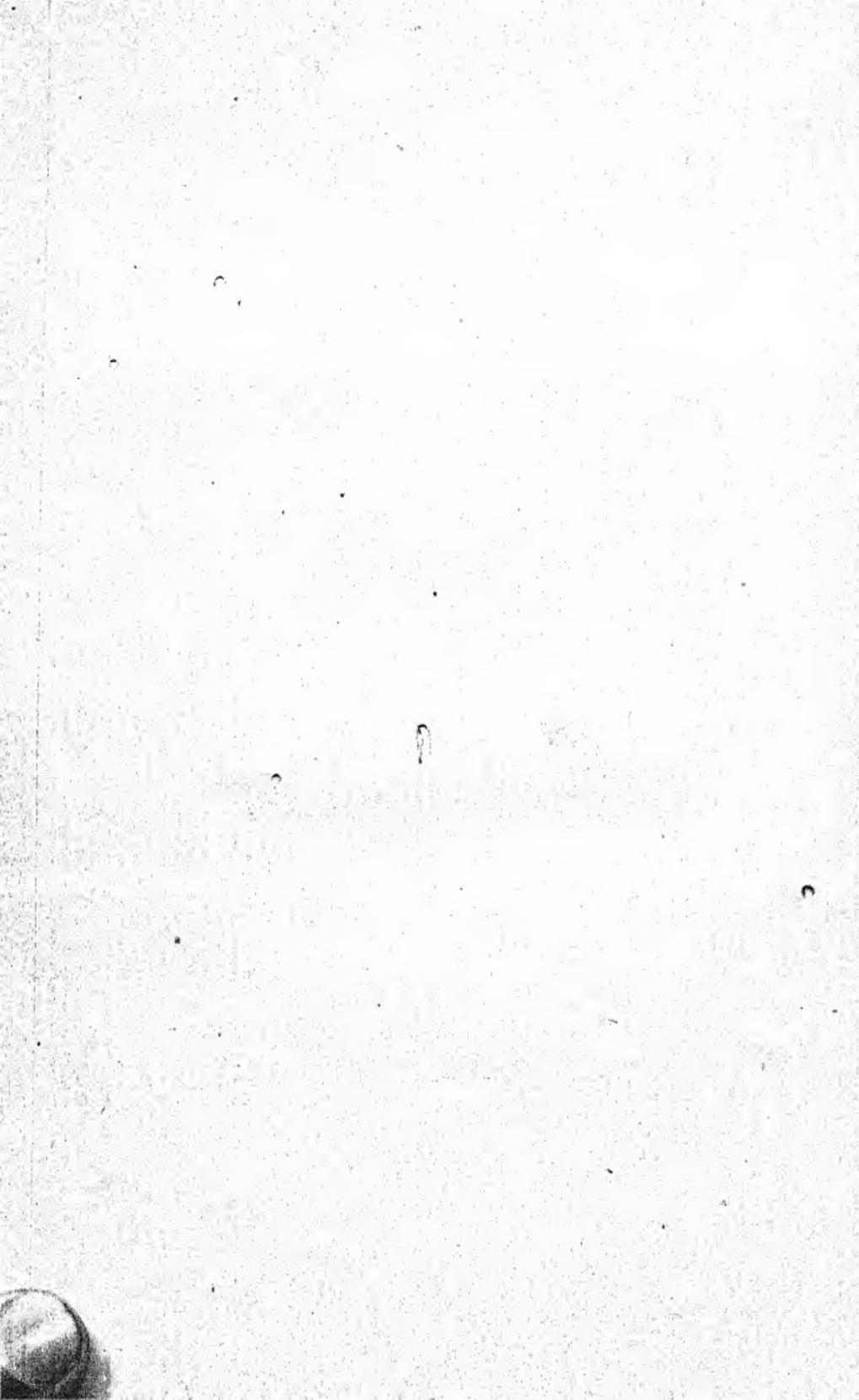


OM!

Glory and Greatness of the Gita.

“Where'er the book of Gita is,
Where'er its reading's done at best;
There all the sacred spots exist,
Kashi, Ayodhya and the rest.”

(Gita Mahatmya).

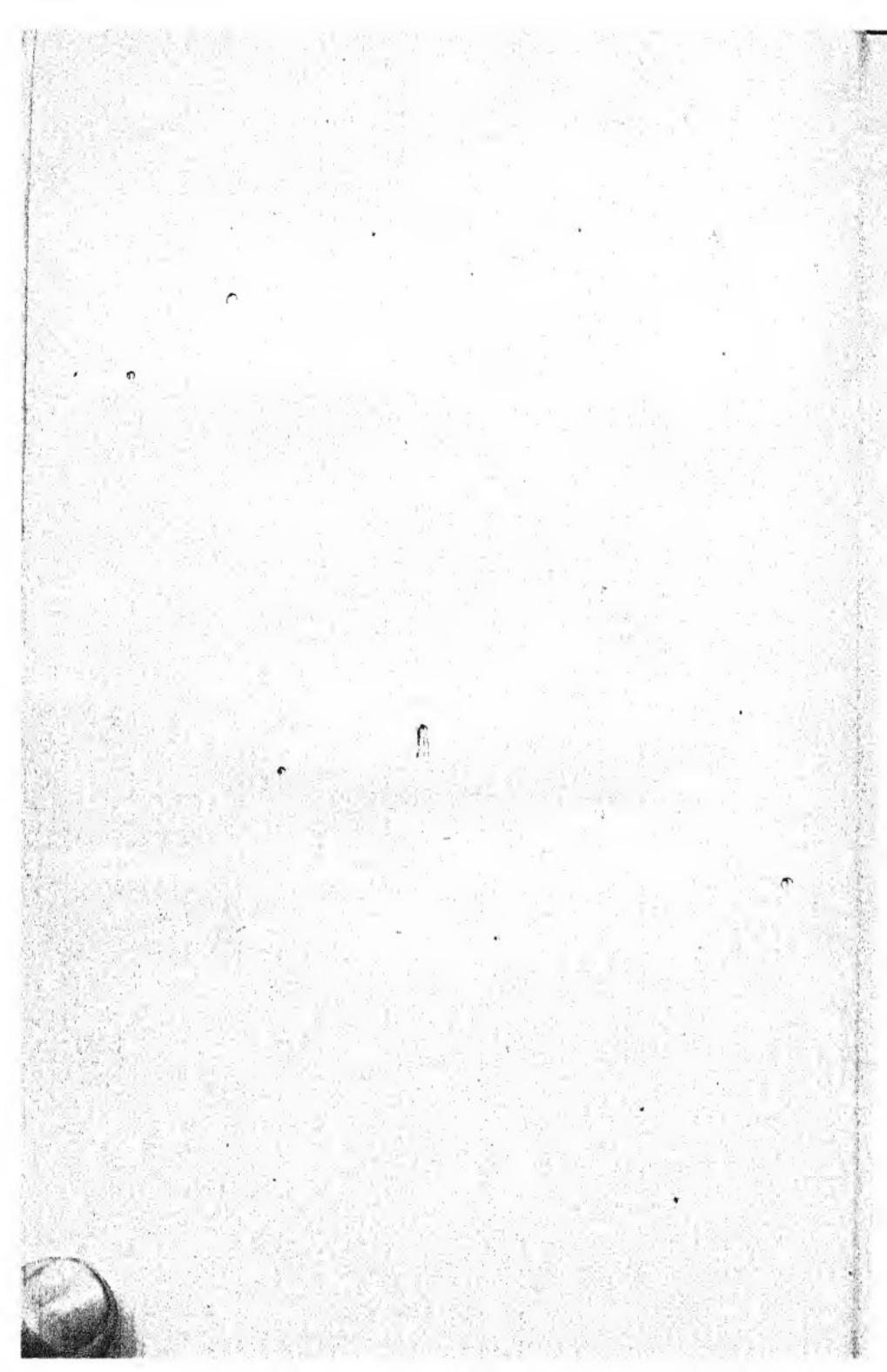


OM !

**Gitamrita or the Nectar of the
Bhagavad Gita.**

“ Upanishads are cows divine,
Milker, the cowherd’s joy, be sure,
Parath, the calf ; enjoyer, sage;
Milk is the Gita-nectar pure.” *

(Gita Mahatmya).

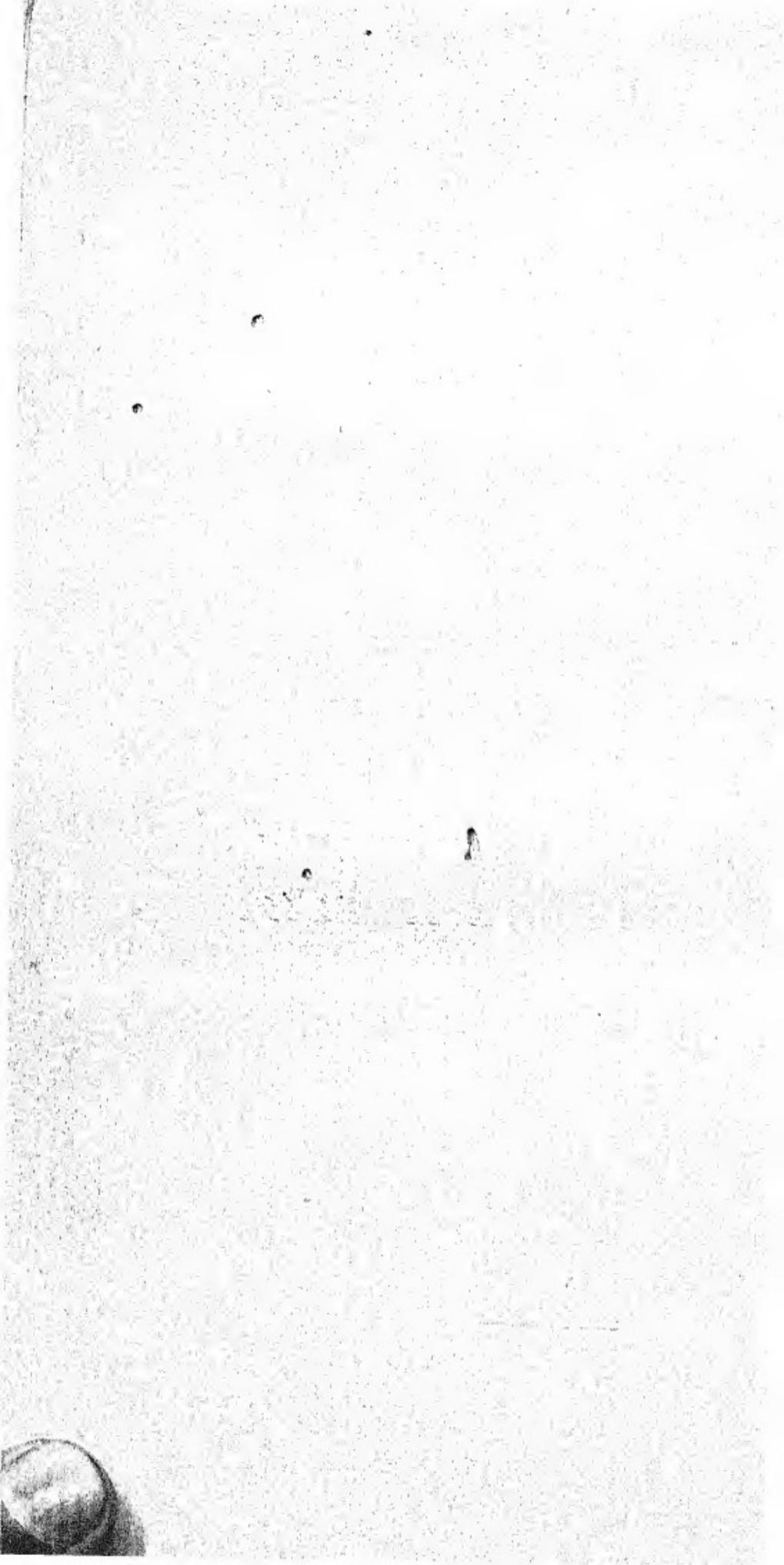


OM !

PRINCIPAL COMMANDMENT.

"Renouncing every other path,
Seek shelter thou in Me alone;
From ways of sin I'll set thee free,
Yield not thyself to grief and moan."

(Gita Canto XVIII. Sl. 66).

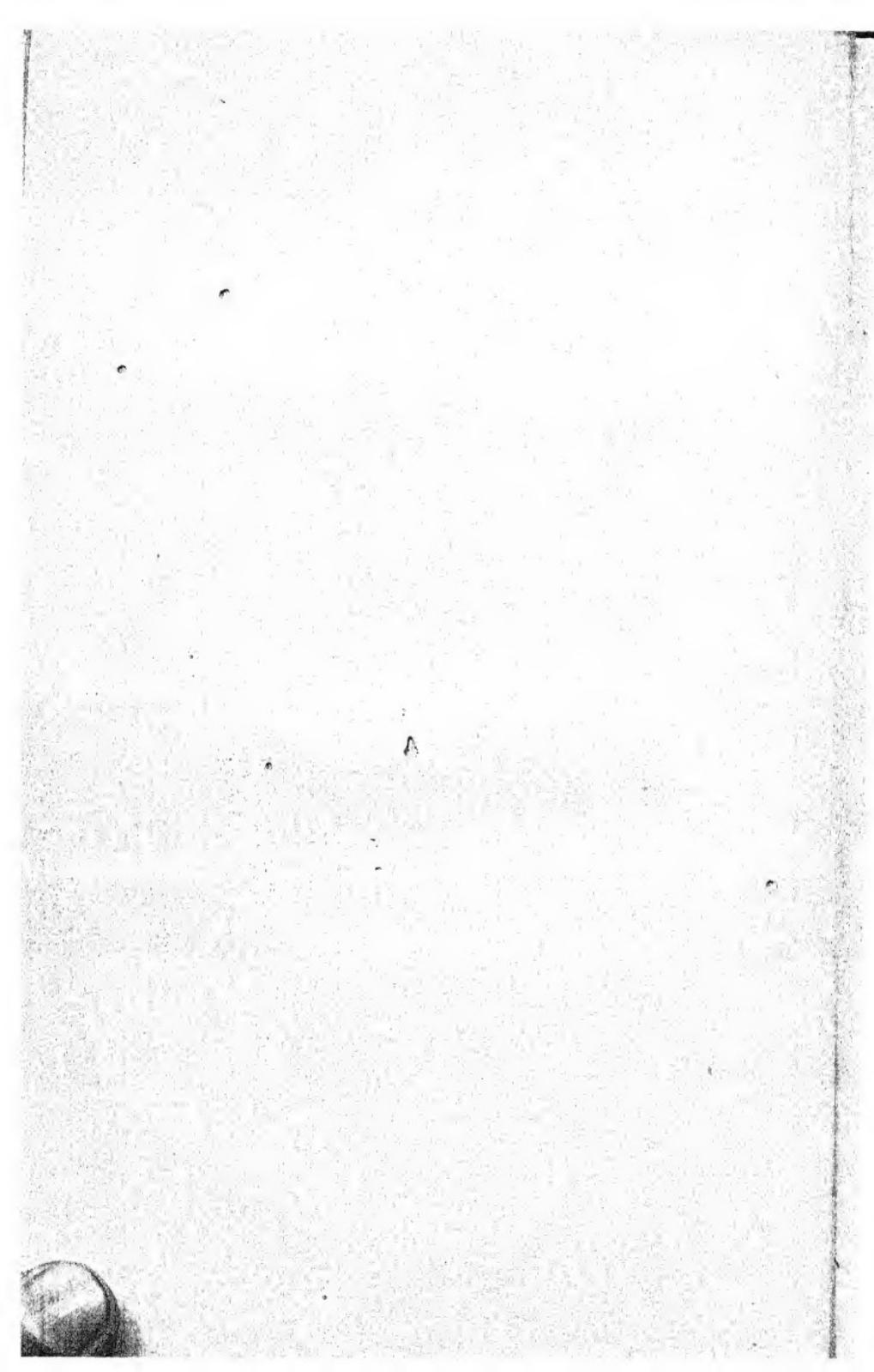


OM !

**Central Teaching of the
Bhagavad Gita.**

“ Whoso beholdeth Me in all
And seeth everything in Me ;
He is the best of Yogins deem'd,
Whate'er his mode of life may be.”

(Gita Canto III Shloka 31).

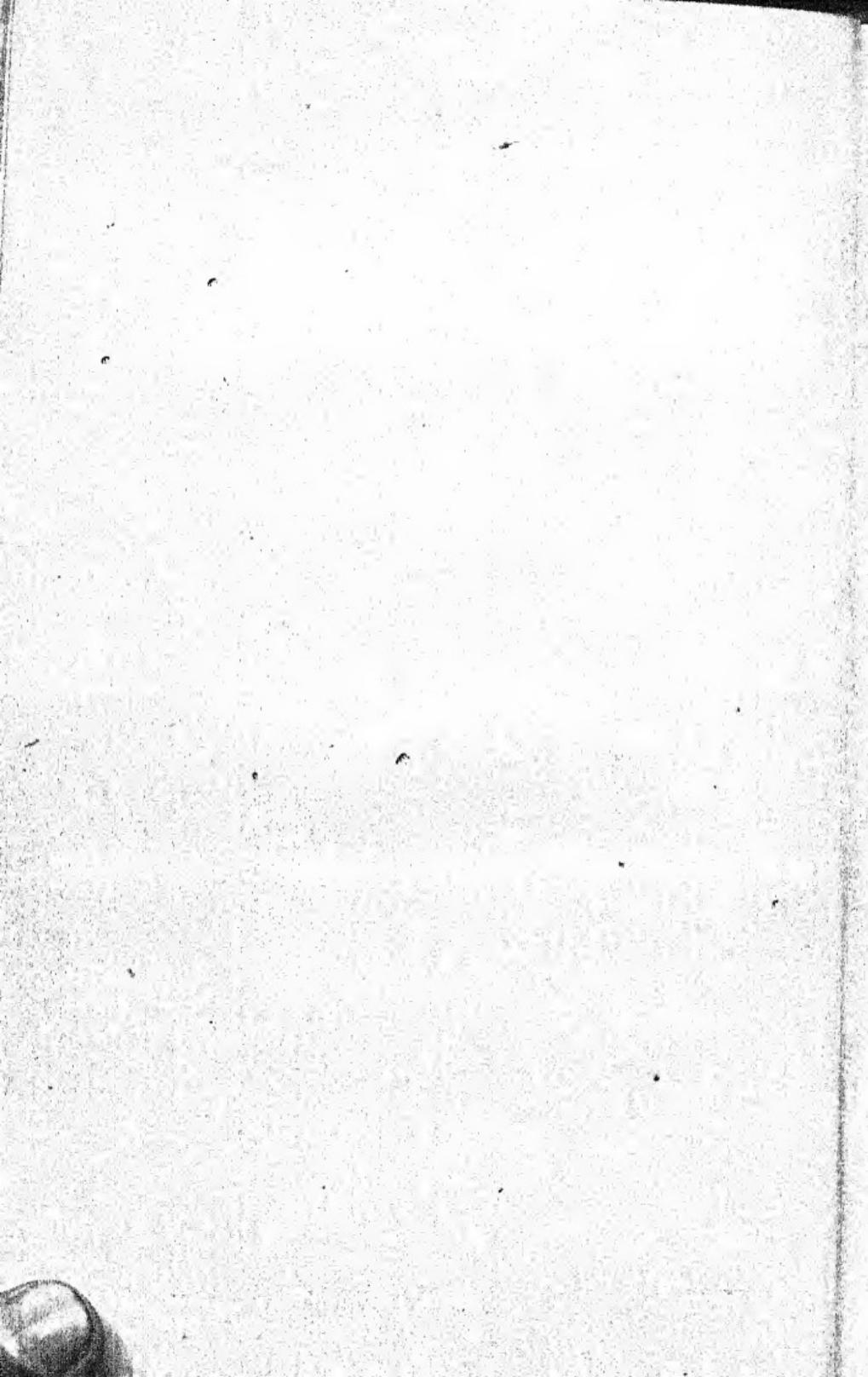


OM !

ACKNOWLEDGMENT.

I desire to tender my grateful acknowledgments to the Indian and European scholars whom I consulted from time to time in the preparation of this metrical English translation of the Holy Gita, and to all other gentlemen and friends for their careful revision of the MSS. My heart-felt thanks are also due to those kind friends, and Bhaktas of the Lord, who responded to my call for funds and gave me donations in time of need.

LUCKNOW : }
10th July 1924. } TULSI RAM MISRA.



OM !

FOREWORD.

"The highest gift you can confer on a man is to offer him spiritual knowledge."

(MANU).

Every age has a scripture of its own, which aids its evolution and guides its destiny. The Bhagavad Gita is the scripture of the age we live in. Its catholicity is quite in accordance with the *democratic* spirit of the present times. Its teachings are in perfect harmony with the *republican* sentiment surging everywhere throughout the world. It is, therefore, our sacred duty to study this holy scripture during this transition period of our national life and to make others study the same. And there are some very good reasons for doing so.

1. First of all, the Gita is a vast and illimitable 'Ocean of Spirituality' and its immense Pacific depths contain

"full many a gem of purest ray serene", which, even now, lie hidden and unexplored. The earnest diver, therefore, need not despair of its manifold spiritual wealth and its inexhaustible spiritual power.

2. Secondly, "these wonderful texts unfold to the inner eye endless vistas of meanings wrapped in meanings, which no given number of translations or commentaries, however various and subtle, can ever hope to exhaust".

3. Thirdly, there is an excess of greed and selfishness in the world of to-day. And these must go if a better era is to dawn upon us. What is wanted is *the soul of universal love* with a larger sense of humanity and a deeper realization of human kinship. The forces of light must overcome the forces of darkness. Right, justice and freedom must prevail. And an earnest and careful study of the Bhagavad Gita is the only antidote against the disintegrating forces of the present times.

4. Fourthly, the world is neglecting the Almighty Father in the impious worship of the Golden Calf. The spirituality of the nations and communities is at its lowest ebb. The disintegrating forces of immorality and agnosticism are running rampant everywhere, and the ancient moorings of society are in imminent danger of being cut asunder. Under these circumstances, the Gita, and Gita alone, can save the situation and avert the impending crash and doom.

5. Fifthly, *the Karma Yoga* (the Philosophy of Action) of the Bhagavad Gita is the crying need of the new situation. A little of pure, unselfish, unadulterated work for the helping of man and the greater good of humanity is needed to renovate our fallen race. And this lesson of *selfless service and sacrifice* can best be learnt from the soul-inspiring sermons of the Bhagavad Gita.

6. Sixthly, the Gita is a wonderful inspirer and galvaniser of the human heart and soul. It takes us back to the

bygone days of India's glory and greatness, regenerating our whole nature, and giving us a foretaste of what we might yet become. It should, therefore, be regarded as the First Book of the uprising, self-respecting, Indian nation, which is slowly but surely springing up.

7. Seventhly, the Gita teaches practical religion, and its third discourse, entitled *Karmayoga*, or 'the Philosophy of Action', which teaches man to serve, can be adopted for guidance and inspiration by the people of every country and community, irrespective of caste, creed, colour or association, particularly by those who wish to devote themselves to the loving service of God and their fellow-creatures.

8. Eighthly, the *Doctrine of Faith* which is also the *Doctrine of Love*, is nowhere unfolded so fully and grandly and beautifully as in the glorious pages of this eternal "Fountain of Life" this sublime "Song Celestial."

But this is not all. The internal evidence afforded by the Bhagavad Gita indicates that it contains "the truest spirit of divine democracy", which is the dominant political and social sentiment of the world at the present day. It teaches that all men are equal, that the same divine life is pulsating in all things, that the high-born and the low-born are all from the same divine fountain, and that it is the first duty of man to cultivate a spirit of *love, charity, compassion, co-operation and benevolence.* It will thus appear that *tolerance* is the characteristic feature of the Gita scripture and that it can have no "depressed classes" in the modern sense of that abusive term.

The Gita declares :—

" विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ;

शुनि चैव शवपाके च परिषिताः समदर्शिनः ॥ "

(गीता अ० ५ श्लो० १८)

Can any other scripture of the wide world display such large-hearted charity and tolerance? Is any of the sacred books of the East or West so entirely free from dogmatism as this?

The Gita teaches that "the universe is, in its ultimate ground, spiritual; that what is material is the expression of the eternal spirit in time, space and causality; that man is essentially either that self-same spirit, or a part of it, or akin to it; that the universe is governed by a just and perfect law which is the very nature of its true expression; that all life is sacred and divine; that morality is the law of destiny which makes man reap only what he has sown; that the Universe has a moral purpose; that the social structure must be so directed and ordered as to bring about "the greatest good of the greatest number;" and that the highest aim of life should be to prepare for the spiritual end, which is the real groundwork of the truest civilisation."

The Gita contains many other sublime truths which may yet fructify for the good, not only of India and the Indians, but of all mankind. One of these is “निष्काम कर्म” or “the Doctrine of Disinterested Action.” This is admitted to be the noblest and sublimest of all the immortal precepts inculcated by the divine author of the Bhagavad Gita. *This is, in fact, the glory of that glorious scripture.* The terms “निष्काम कर्म” and “लोकसंग्रह” contain all the Ethics and Sociology of the world, and form the groundwork of the Utilitarian systems of the West. The watchwords of the French Revolution were ‘Liberty,’ ‘Equality,’ ‘Fraternity,’ Tennyson lays down ‘Self-knowledge,’ ‘Self-reverence,’ ‘Self-control’ as the basic principles of Sovereign Authority. But nobler and sublimer far than these is the spiritual formula “आहिंसा समता तुष्टिः”, of the Bhagavad Gita.

The Gita exercises a purifying and ennobling influence on those who understand its meaning, and also gives the right conception of individual and national duty. Above all, it teaches that the worship of God is best manifested in the service of man. At the present crisis India badly needs the study of a scripture like the Bhagavad Gita which enjoins to do one's duty manfully and to make service and sacrifice the guiding principles of one's life.

Let the Bhagavad Gita, then, go out into the world, ringing out strife and commotion, hate and envy, Communism and Bolshevism, and ringing in peace and charity, sympathy and co-operation, benevolence and goodwill among the sons of men for the uplift and consolation of a weary world.

"Of all the great treasures bequeathed to us by our fore-fathers," says an eminent Indian scholar, "there is none, excepting, perhaps, the Upanishads,

so priceless as the Bhagavad Gita. It is a veritable 'Song celestial,' and in its universality rivals God Himself. There is not a single system of ethics, religion or philosophy that does not silently take a corner in this wonderful, little scripture, which is as it were, the Pantheon of the world. The most apparent contradictions find here a common meeting place, and in the boundless diversity of its elements, there is a harmony as sweet and inspiring as that of the rainbow in the heavens. The several members of the human body do not more willingly work together, the different strings of a well-tuned violin do not more beautifully harmonise than the great and apparently contradictory systems of the *Sankhya*, *Yoga*, *Karma* and *Bhakti* in this " Divine Melody." It may well be said that all the sacred streams of the great religions of the world joyously empty themselves in the vast ocean of the eternal Bhagavad Gita."

Here is what an eminent English Orientalist has to say about the Gita Scripture.

"It is the work of the sublimest spiritual genius, the most deliberate and careful constructive skill, the most earnest aspiration of spiritual unity, and a spirit is moving through its speculative depths that could not be found within the limits of any other creed,—*the spirit of universal religion.*"

One great feature of the Gita is that it is neither too high for the commonest understanding nor too low for the highest intellect. It provides, with a singularity of breadth, for every stage of human evolution, and has something to teach every man that makes him better, purer and nobler,—a worthier citizen of the world we live in.

Another feature is that the Gita is infinitely rich in its suggestiveness. "One reads it a hundred times, and,

even then, cannot say that he has done with it. The reason for this is, that the Gita is not a treatise on philosophy, nor a hand-book of religion, but a conversation—a conversation, not, however, between one man and another, nor one which took place several centuries ago, which grand-motherly history has preserved for us, but a daily, nay, an hourly conversation between every man and his God. As there is poetry in every one of our doings—reading, writing, weeping, laughing, &c. so there is philosophy, too, for philosophy is the higher form of poetry, and we are conversing with God, in the sense of the Gita, every moment of our lives."

The Gita is a gospel of consolation, peace and good-will to all mankind; for Krishna was born for the good of the entire human race, and in the universally catholic and divinely beautiful idyll of his life and work, there is no chapter, greater, more sacred, and

more fraught with consequences to budding humanity than that of the Bhagavad Gita. It has already begun to move the world, and must, one day, be universally recognised as a new force and creative centre in evolution.

The Gita is a thoroughly practical shastra. Its primary object is to teach man to do his duty. Its central doctrine is the doctrine of 'निष्काम कर्म' or 'Disinterested Action.' And this is undoubtedly the grandest precept ever communicated to man. It is the basic principle of all ethics and sociology. "Do what duty bids, apart from all other considerations." This is the burden of the song in "the Song Celestial." In other words, doing what the situation requires and that, too, in a spirit of perfect detachment, dedicating the result to God, is the central teaching of the Gita on the plane of Karma Yoga. And this is "the Categorical Imperative" of the Western philosophers.

The Bhagavad Gita is capable of a higher and more spiritual interpretation than what is usually given to it. The field of Kurukshetra may be taken to mean the world we live in. Krishna, then, will represent the *Paramatman* or the Supreme Soul, eternally tutoring, counselling, guiding and controlling the *Jivatman* or the individual soul, symbolised as Arjuna. Also Duryodhana and his host will represent the bad *Vrittis* or evil thoughts and propensities of the lower mind while the Pandavas and their allies will stand for the good *Vrittis*, noble thoughts and pure sentiments which make for the final emancipation of the individual soul. It should, however, be carefully borne in mind that in the battle of Righteousness, both the good and the bad *Vrittis* must perish for Moksha or liberation is absolute freedom from desire. "That is the highest state," says the Mahabharata, "when all the *Vrittis* of the mind have perished, and where there is neither desire nor thought."

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So, Warrior ! fight the battle bravely ;
fight it out with a hero's heart. Krishna,
your guide, philosopher and friend, is
always with you. Fight on, then, not
for self, not for power, not for fame,
not with any selfish end in view, but
from a *pure sense of duty* and in a
spirit of perfect detachment.

Om ! Tat !! Sat !!!

LUCKNOW : }
7th July 1924. } TULSI RAM MISRA.

OM!

Contents of the Eighteen Chapters of the Bhagavad Gita.

- CHAPTER I.—Arjuna-Vishad-Yoga
or
The Despondency
of Arjuna.
- CHAPTER II.—Sankhya-Yoga
or
Soul-discrimination.
- CHAPTER III.—Karma-Yoga
or
The Path of Action.
- CHAPTER IV.—Jnana-Yoga
or
The Path of Know-
ledge.
- CHAPTER V.—Karma-Sannyas-Yoga
or
Work-renunciation.
- CHAPTER VI.—Dhyana-Yoga
or
Meditation-practice

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CHAPTER VII.—Vijnana-Yoga

or

Supreme Saintly
Wisdom.

CHAPTER VIII.—Akshara-Brahm-Yoga

or

The Way to the
Changeless Para-
brahman.

CHAPTER IX.—Raja-Vidya-Raja-
Guhya-Yoga.

or

Kingly Wisdom
and
Kingly-Mystery.

CHAPTER X.—Vibhuti-Yoga

or

Divine Glories.

CHAPTER XI.—Vishwarup-Darshana-
Yoga

or

The Vision of the
Cosmos.

CHAPTER XII.—Bhakti-Yoga
or

The Path of God-
love.

CHAPTER XIII.—Kshetra-Kshetrajna
Vibhaga-Yoga
or

Matter-spirit Dis-
tinction.

CHAPTER XIV.—Gunatraya-Vibhaga-
Yoga
or

The Topic of the
Three Qualities.

CHAPTER XV.—Purana-Purushottam
Yoga
or

The Way to the
Primal Spirit Sub-
lime.

CHAPTER XVI.—Daivasur-Sampad-
Vibhaga-Yoga
or

The Godly and
Ungodly Natures.

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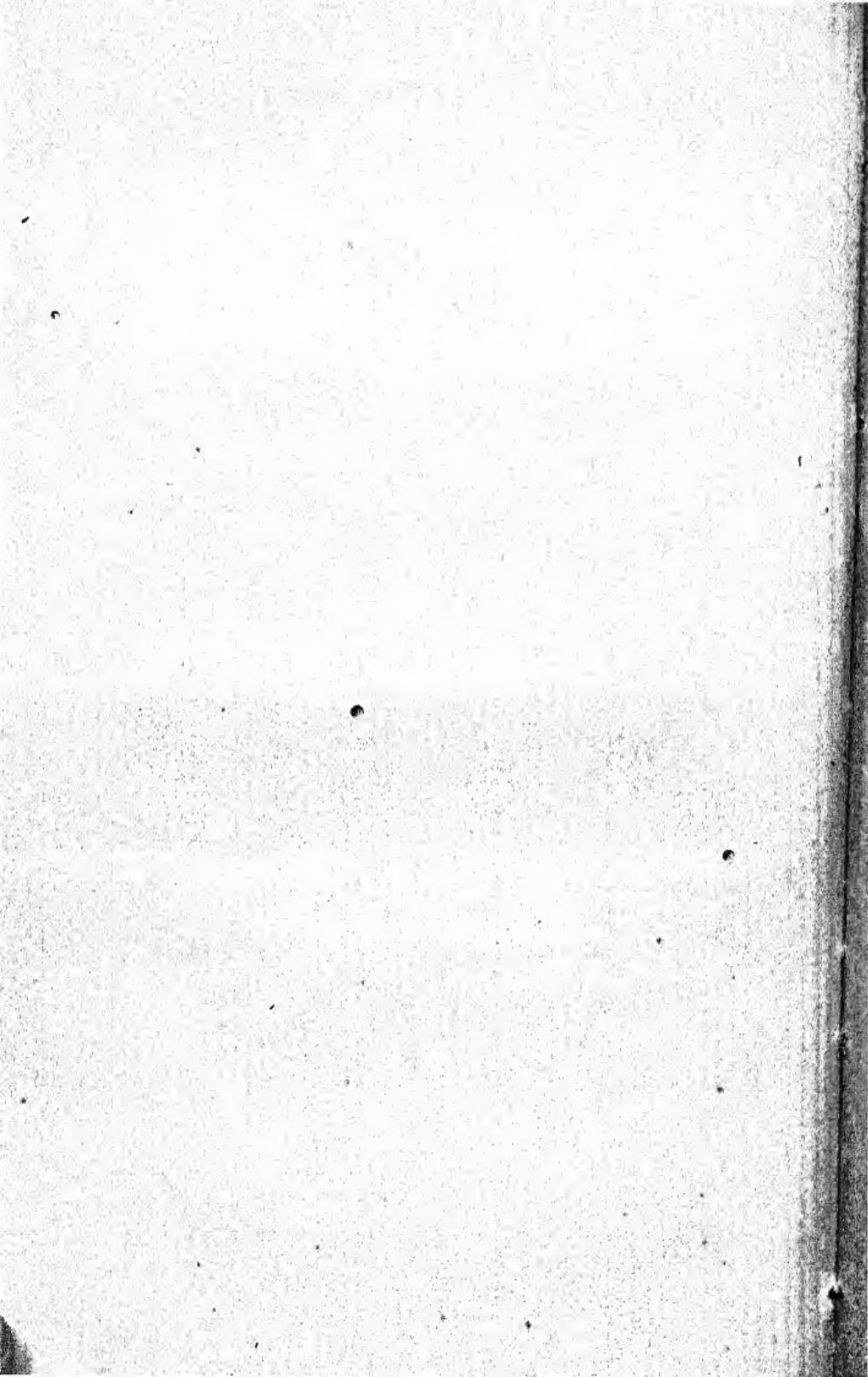
CHAPTER XVII.—Shraddha-Traya-
Vibhaga-Yoga
or
The Three-fold
Division of Faith.

CHAPTER XVIII.—Moksha-Sannyas-
Yoga
or
The Way to Final
Liberation.

NOTE.

According to Shankaracharya, Lectures I—VI deal with Karma-Yoga or The Path of Liberation through Action, Lectures VII—XII treat of Bhakti-Yoga or the Path of Liberation through God-love; and Lectures XIII—XVIII are devoted to Jnana-Yoga or the Path of Liberation through Right Knowledge.

According to Ramanujacharya, Lectures I—VI deal with Psychocracy or Soul-communion; Lectures VII—XII treat of Theocracy or God-communion; and Lectures XIII—XVIII are devoted to Theo-Philosophy or the Metaphysics of Soul and God.





OM !

THE BHAGVAT GITA OR THE SONG CELESTIAL.

FIRST DISCOURSE.

Dhritarashtra said :—

1. ON Field of Right, on Kuru's plain,
Gather'd together, for a fight,
What did they do, O Sanjaya,
My people own and Pandu's sons ?

Sanjaya said :—

2. Seeing the troops of Pandavas,
Arrayed in battle order, then,
Duryodhan his preceptor sought,
And unto him thus spake, O king !
3. Observe yon Pandu's sons' array,
O teacher, ranged in battle form,
By thine own pupil, Drupad's son,
Possess'd of wisdom, Prince of men !

4. Heroes are here and bowmen great,
Of Bhim and Arjun peers in war,
Yuyudhana and King Virat,
And Drupad of the mighty car.

5. Dhrishtaketu, Chekitana,
Kashi's valiant Sovereign Prince,
Purujiit and Kuntibhoja,
And Shaivya, too, leader of men,

6. Yudhamanyu, the warrior brave,
And mighty Uttamaujas, too,
Subhadra's son and Draupadi's,
All of great cars and high renown.

7. Know further those who are our chiefs,
O foremost of the twice-born men !
The leaders of my army, too,
For information I name them.

8. Thyself, good Sir, and Bhishma and
Karna,
And Kripa, oft-victorious lord,
Ashvatthama and Vikarna,
Saumadatti, Jayadratha.

9. And many other valiant men,
 Who, for my sake, renounce their
 lives,
 With diverse weapons arm'd in full,
 And experts in the art of war.
10. Yet insufficient seems our force,
 Though marshall'd by the mighty
 Bhishma,
 While that of theirs seems sufficient,
 In Bhima's own supreme command.
11. Therefore let all in rank and file
 Stand firm at their appointed posts,
 Let each keep watch and Bhishma
 guard,
 E'en all ye marshals, wide awake.
12. The Ancient of the Kurus, then,
 The Grandsire, glorious and renown'd,
 Blew his great conch, to cheer him up,
 Sounding on high a leonine roar.
13. Then conches, tabors, kettle-drums,
 And cow-horns suddenly blared forth,
 And sound tumultuous rose on high,
 All mingled in a fearful din.

14. Then, Madhav and the Pandava,
 Both seated in a mighty car,
 Yoked to a team of horses white,
 Blew on their shells divine a blast.
15. On Panchjanya, Hrishikesha,
 And Dhananjay on God-bestow'd,
 While on his mighty conch, Paundra,
 Blew Vrikodar of awful deeds.
16. And King Yudhishthir, Kunti's son,
 Blew on "The Endless Victory,"
 And Nakul on "the Dulcina",
 And Sahadev on "Gem-bedeck'd."
17. And Kashya of the mighty bow,
 And Shikhandi, car-warrior great,
 And Dhrishtadyumna and Virat,
 And Satyaki, unconquer'd lord.
18. And Drupada and his grandsons,
 And Saubhadra, the long-arm'd one,
 On all sides, each, O Lord of Earth!
 Blew his own conch and tumult
 swell'd.

19. That roar tremendous rent the heart
 Of all the Dhartarashtras there,
 Filling the earth and sky above,
 With echoes roused to life amain.
20. Beholding Dhartarashtras there,
 Standing amid their marshall'd hosts,
 Ape-banner'd Pandav raised his bow,
 At time of missiles falling fast.
21. O Lord of Earth! then Arjun spake
 To Hrishikesh, his charioteer,
 "Mid-way between these armies
 twain,
 Halt thou my car, Immortal One!"
22. "That I may here behold the foes
 Who come with longing for a fight,
 With whom indeed I must contend
 In this great war that now begins.
23. "That I may see those that have come,
 All eager for the coming fight,
 Anxious to please, and serve in war,
 Dhritrashtra's evil-minded son."

24. Requested thus by Gudakesh,
 Then, Hrishikesh, O Bharat's son !
 Halted that mighty car at once,
 Mid-way between those armies twain.
25. Facing directly Bhishm and Dron,
 And all the rulers of the earth,
 He said : " Behold, O Pritha's son,
 The Kauravas assembled here."
26. Then saw the son of Pritha there,
 Uncles, granduncles, teachers, sons,
 Mother's relations, grandsons, too,
 Comrades, companions, friends and
 kin.
27. Fathers-in-law and bosom-friends,
 Amidst the both assembled hosts,
 And seeing all these kith and kin,
 Drawn up, arrayed in battle form,
28. With deep compassion overcome,
 And full of grief, he spake these
 words :
 " O Krishna, seeing kinsmen dear,
 All standing eager for the fight,

29. " My limbs fail me, bereft of pow'r,
 My mouth is parch'd and dry like sand,
 There thrills a tremor through my
 frame,
 My hair with horror stands on end.
30. " My bow Gandiva slips from hand,
 My skin all burneth fever-like,
 Unable here to stand am I,
 My mind distracted madly whirls.
31. " And I, O Keshav, also see
 Dread omens, adverse to our cause,
 Nor do I see how good can come
 By slaying kinsmen on the field.
32. " I want not victory, Govind,
 Nor kingdom, riches, pleasure, sway,
 For what is kingship with its wealth,
 What is enjoyment, life on earth ?
33. " When those for whose sake we
 desire
 Dominion, pleasure, wealth and pow'r,
 Stand here and wish to fight it out,
 Aband'ning life and riches all.

34. "Revered preceptors, fathers, sons,
 Grandsires, maternal uncles, too,
 Fathers-in-law, brothers-in-law,
 Grandsons, and other kith and kin.
35. "I would not kill these kinsmen dear,
 Though I myself be slain by them,
 E'en for dominion of three worlds,
 Much less for earth, O Madhava !
36. "What joy, Janardan, shall we have,
 When we have slain Dhritarashtra's
 sons ?
 Nay, we can incur sin alone
 By cutting down these wicked men.
37. "Therefore we should not kill the sons
 Of Dhritarashtra, kinsmen near,
 For how by slaying these we may
 Secure the quiet of the mind ?
38. "Although these men blinded by
 greed,
 With reason clouded by desire,
 Don't see the sin of slaying kin,
 The crime of hate bestow'd on friends.

39. " Why should not we begin to learn
 To turn away from such a sin,
 Who plainly see, O Janardan,
 The crime of murd'ring kith and kin ?
40. " In such a massacre are lost
 The immemorial racial rites,
 When this occurs, the race becomes
 The prey of lawlessness, indeed.
41. " When, Krishna, lawlessness prevails,
 The women of the race go wrong,
 The women tainted, Vrishni's son,
 Caste-confusion doth arise.
42. " Caste-confusion drags to hell
 The slayers of the family,
 And their ancestors fall depriv'd,
 Of rice-balls and libations, then.
43. " Through these misdeeds of evil ones,
 Of those that extirpate the race,
 The immemorial racial rites,
 And those of clans, are lost for good,

44. "And, O Janardan, we have heard,
 The grim abode of all such men,
 Whose racial rites are all wiped out,
 Is everlastingly in hell.
45. "Alas ! alas !! how foul the sin,
 To which we wish to set our hands,
 Since, from the greed of sovereign
 sway,
 We rise to slay our kith and kin.
46. "If these Dhartrashtras, sword in hand,
 Should slay me, helpless and unarm'd,
 'Twere better far for all concern'd,
 Then answer them with blow for
 blow.
47. "Having thus spoken on the field,
 Arjun his bow and arrows flung,
 And sank down forthwith on his seat,
 Giving full vent to grief and moan."

Here Endeth The First Discourse
 Entitled
 THE DESPONDENCY OF ARJUNA.

SECOND DISCOURSE.

Sanjaya said :—

1. THEN, him, with pity overcome,
With smarting, tearful eyes, and sad,
Depressed in spirit, plunged in grief,
The Foe of Madhu, thus address'd.

The Blessed Lord said :—

2. Whence this dejection, Arjun, say,
Which grips thee in this perilous
strait,
Inglorious, heaven-closing, too,
Ignoble, by the brave abhor'd.
3. Yield not to impotence, O Parth!
It hardly suits a man like thee,
Shake off this feeble-heartedness,
And stand up firm, Parantapa.

Arjuna said :—

4. How can I strike, O Madhu's Foe,
Bhishma and Dron with arrows
sharp,
Those that are worthy of respect?
Tell me this, Thou, Slayer of Foes.

5. Much better in this world to eat
The beggar's humble crust for life,
Than to slay preceptors wise,
And taste of blood-besprinkled feast.
6. Nor do I see which better is,
To conquer them or court defeat,
By slaying these we should not live,
Our uncle's sons opposed to us.
7. My heart is faint, my mind confused,
I ask of Thee, the better way,
That tell me plainly, once for all,
Help me, Thy pupil, seeking Thee.
8. I do not see how it could end
This anguish that withers my heart.
If I should earthly sway attain,
Or e'en the sovereignty of Gods.

Sanjaya said :—

9. Having thus answer'd Hrishikesh,
Gudakesh, the Slayer of Foes,
Again address'd Govinda thus,
“I will not fight,” and held his peace.

10. To him dejected and depress'd,
 While station'd mid those armies
 twain,
 Hrishikesh, O Bharat's son,
 Smilingly these words address'd :—

✓ *The Blessed Lord said :—*

11. Thou givest vent to grief for those
 That ought not to be grieved at all,
 Thou speakest words of wisdom rare,
 But wise mourn not living or dead.
12. There was no time when I was not,
 Nor thou, nor these that rule man-
 kind,
 Nor shall we ever cease to be,
 Hereafter, or in future time.
13. As dweller in this body sees
 Childhood and youth and age,
 forsooth,
 So other bodies he assumes,
 The wise feel not distressed at this.
14. Contacts of matter, Kunti's son,
 Give cold and heat, pleasure and
 pain,
 They come and go, impermanent,
 Endure them bravely, Bharata.

15. Him whom these in no way torment,
 Nor shake from peace, O chief of men,
 Balanced in pleasure and in pain,
 Fit for immortal life they call.
16. Unreal hath no existence,
 While real continues to be,
 The truth about this is perceived
 By those that see the core of things.
17. Know that to be without decay
 By whom pervaded, all endures,
 Nor does it lie with any one,
 To cause destruction of that One.
18. These bodies of th' embodied soul,
 Which is eternal in essence,
 Are known as finite, sure to fall,
 Fight out, therefore, O Bharat's son !
19. He who thinks that he doth slay,
 And he who thinks that he is slain,
 Both of them are ignorant,
 He slayeth not, nor is he slain,

20. He is not born, nor doth He die,
 Nor, having been, ceaseth to be,
 Unborn, eternal, undecay'd,
 He is not kill'd, when body's slain.
21. Who knoweth Him without decay,
 Perpetual, deathless, and unborn,
 How can that person ever slay,
 Or cause a slaughter, Pritha's son ?
22. As man laying his worn-out robes
 away,
 Taketh new ones and puts them on,
 O Prince !
 So dweller in this perishable frame,
 Casting old bodies, donneth fresh
 again.
23. Weapons can cleave Him not at all,
 Nor fire can burn that deathless One,
 Nor waters wet Him in the least,
 Nor wind dries up that prime essence.
24. Uncleavable, unburnable,
 Unwettable, undryable,
 Perpetual, all-pervading, He,
 Beyond all motion and immune.

25. Unmanifest, unthinkable,
 And changeless He is said to be,
 So, knowing Him as such, O Parth !
 'Tis hardly fit that thou shouldst
 mourn.
26. Or if thou thinkest Him as born,
 And likewise subject to decay,
 E'en then, O mighty-armed Chief,
 Thou shouldst not grieve at all for
 Him.
27. For death is certain for the born,
 As birth is certain for the dead,
 Therefore thou shouldst not grieve at
 all,
 Because it lies beyond control.
28. Unmanifest in origin,
 And manifest in middle state,
 Unmanifest again at last,
 What room for grief abideth here ?
29. Marvellous Him one person sees,
 Marvellous Him the other calls,
 Marvellous Him a third one hears,
 Yet none Him fully comprehends.

30. This dweller in the frames of all
 Remains, O Prince !, unharmed for
 e'er,
 So thou shouldst not give way to
 grief,
 For any creature on the earth.
31. Then looking to thy duty own,
 Thou shouldst not tremble, Pritha's
 son,
 For nothing is more welcome here
 Than righteous war to Kshatriya.
32. Happy the Kshatriyas, O Parth !
 Who such a glorious war obtain,
 • Offer'd unsought, without effort,
 An open door to highest heav'n.
33. But if thou wilt abstain from war,
 From righteous contest on this plain,
 Then casting self-respect away,
 'Tis sure, that thou wilt incur sin.
34. Undying shame will sure pollute
 Thy honoured name among mankind,
 As for a man of spotless fame,
 Dishonour's surely worse than death.

35. Great warriors, Parth, will say thou
fledst
From battle-field for fear of life,
And thou, that wast esteemed by
them,
Wouldst in their eyes appear light.
36. And they will speak unseemly words,
That hate thee from their core of
heart,
Casting foul slander on thy strength,
What is more painful, friend, than
this ?
37. If slain, thou wilt attain to heav'n,
Victorious, thou wilt earth enjoy,
Stand up, therefore, O Kunti's son,
And waking up, prepare for war.
38. Taking as equal, grief and joy,
Taking as equal, loss and gain,
And likewise success and defeat,
Gird up, thou shalt not incur sin,
39. This teaching's set forth as in
Sankhya,
Hear it now as Yog declares,
Imbued with which, O Pritha's son !
The bonds of action, thou shalt quit.

40. In this no loss of effort lies,
 Nor obstacle of any kind,
 A little of this knowledge can
 Protect mankind from fear immense.
41. Reason determinate is one,
 O joy of Kurus, keep in mind,
 Branching in directions all
 And endless, are the thoughts of
 Sloth.
42. What idle talk they indulge in !
 Those foolish men who take their
 stand
 On outer sense of Holy Writ,
 And say that there is naught but
 this.
43. By keen desire for self impell'd,
 With heav'n as goal before them set,
 They offer birth as actions' fruit,
 Prescribing rites for pleasure's sake.
44. For those that cling to pleasure here,
 Whose mind this teaching captivates,
 Reason's dry light is not design'd,
 Which is on contemplation based.

45. The Vedas deal with attributes,
 Be thou above them, Arjuna,
 Beyond the pair of opposites,
 Pure, steadfast, full of higher faith.
46. Scriptures to enlightened souls
 As useful are as pools or tanks,
 In a place covered all over
 With waters' extensive expanse.
47. Thy business with the action is,
 But never with its fruit, O Parth !
 Let not the fruit of action, then,
 Thy motive be, inaction bar.
48. Perform thou action, Wealth-winner,
 Dwelling in union with divine,
 In success and in failure same,
 Yoga is perfect equipoise.
49. Far lower than the Wisdom-path
 Is Action, Conqueror of Wealth,
 Take thou refuge in Reason, then,
 Paltry are those that work for gain.
50. By walking in this holy path,
 One gives up good and evil deeds,
 Engage, therefore, in Yog alone,
 Yoga is skill in action, Parth !

- ✓ 51. Sages to Reason's light allied
 Renounce the fruit which action
 yields,
 And freed from bonds of birth and
 death
 Repair to blissful seats above.
- ✓ 52. When from Delusion's winding path,
 Thy balanced mind will safe emerge,
 Thou shalt, then, rise to indifference,
 Regarding things heard and unheard,
- ✓ 53. When free from all bewilderment,
 Occasioned by the Shastras here,
 Thy mind shall stand immovable,
 Shalt thou attain to Yoga, then.

Arjun said :—

54. What marks of him who stays in
 Yog,
 And dwells in contemplation true?
 How doth he talk, O Keshav, say,
 How doth he sit, how walks along?

The Blessed Lord said :—

55. Now when a man gives up, O Parth!
 All his desires of the heart,
 And with the self is satisfied,
 Then, stable-minded is he called.

56. Quite free from anxious thought in
 pain,
 To pleasure wholly indifferent,
 Exempt from passion, fear and wrath,
 A sage of stable mind is he.
57. He who is unattach'd to things,
 Whatever hap of fair or foul,
 Who neither likes nor yet dislikes,
 The mind of such is poised well.
58. As tortoise draws in all its limbs,
 Let wise one also do the same,
 Withdrawing sense from worldly
 things,
 This is the sign of pois'd mind.
59. The objects of the human sense,
 But not the relish which they bear,
 Turn from abstemious souls away,
 E'en relish goes when He is seen.
60. Sensual excitement, at its height,
 Driveth per force e'en sage's mind,
 Although he strives to keep control,
 And struggles hard to stem the tide,

61. Restraining well his mind, O Parth !
 A sage should sit composed and
 calm,
 For he who senses can control,
 Of him the soul is poised well.
62. Man, musing on objects of sense,
 Becomes attach'd to them, at once,
 Attachment brings desire on,
 And this produces discontent;
63. From discontent delusion comes,
 Delusion breeds forgetfulness,
 Forgetfulness doth Reason slay,
 And loss of Reason killeth man.
64. But Self disciplin'd and controll'd,
 Moving mid objects of the sense,
 Passing unscathed and unattach'd,
 Attains to peace and final rest.
65. When he the peace of mind obtains,
 All pains for him become extinct,
 And when the heart is set at rest,
 Reason attaineth evenness.

66. There is no Reason without poise,
 Nor concentration of the mind,
 There is no peace at all for him,
 How are unpeaceful happy, then ?
67. Whichever sense is left uncheck'd,
 While mind, quite listless, looketh on,
 Soon puts the man's will out of court,
 As gale in water drives a ship.
68. Therefore, O mighty-armed chief !
 Whose senses are complete shut out
 From pleasure-objects here below,
 Of him the mind is poised well.
69. That which is night for beings all,
 For sages 'tis the waking time,
 When other beings wake up, Parth !
 Then is it night for one who sees.
70. He, in whom desires dwell,
 As rivers do in Ocean wide,
 Attaineth peace of mind, forsooth,
 Not he who longs for earthly things.
71. He who forsaketh all desires,
 And onward goeth, passion-free,
 Selfless, without the pride of soul,
 Attains to everlasting bliss,

72. This is Eternal State, O Parth !
 None gets confused attaining that
 E'en he, who is about to die,
 Obtains Salvation, anchor'd there.

Here Endeth The Second Discourse
 Entitled
 SANKHYA-YOGA.

THIRD DISCOURSE.

Arjuna said:—

1. IF Knowledge, O Janardan, be
 Superior to all Action here,
 Why dost thou, Keshav, urge me on
 To do this dreadful deed of blood ?
2. Thy speech is equivocal, Lord,
 It can at best confuse my mind,
 Tell me one thing with certainty,
 By which I may to bliss attain.

The Blessed Lord said:—

3. A twofold path existeth here,
 O Sinless One, as said before,
 For knowers, Path of Knowledge true,
 For workers, Path of Action, sure.

4. Man doth not win his freedom here,
Refraining from an active life,
Nor doth he to perfection rise,
Renouncing action outwardly.
5. Nor can one actionless remain,
E'en for the twinkling of an eye,
For he is goaded on to work,
By matter's qualities impell'd.
6. The self-deluded man who lives,
His active organs held in check,
Yet musing on objects of sense,
That man a hypocrite is call'd,
7. But who, controlling sense by mind,
With active organs unattach'd,
Performeth Yog by action true,
He is, O Arjun, man of worth.
8. Engage thyself in action, then,
Action before inaction goes,
Inactive thou, it won't suffice,
E'en to maintain thy body here.
9. The world is bound by Action fast,
Unless performed for Sacrifice,
Free from attachment, Kunti's son,
Perform thou action for that sake.

10. Having in ancient times produced
Mankind along with Sacrifice,
Creation's Lord, then, said to them,
By this shall ye attain to bliss.
11. With this nourish ye Shining Ones,
May Shining Ones nourish ye, too,
Thus each in turn supporting each,
Ye both shall win the Goal Supreme.
12. Nourished by Sacrifice this way,
The Shining Ones will gifts bestow,
A veritable thief is he
Who takes from them without return.
13. The righteous, too, who eat remains
Of Sacrifice, are freed from taint,
While those that dress their food for
self,
Are said to eat and incur sin.
14. From food all living things become,
From rain cometh the food they eat,
From Sacrifice doth rain proceed,
From Action springeth Sacrifice.

15. Know thou that Action springs from
Brahm,
And Brahman from Supreme Essence,
Therefore the Deathless One abides
In Sacrifice for evermore.
16. The man who doth not follow here
The wheel that keeps revolving on,
His life is sin, his joy is sense,
That man, O Parth !, liveth in vain.
17. But who rejoiceth in the Self,
And with the Self is satisfied,
Contented and with pois'd mind,
Nothing to do remains for him.
18. That man is not at all concern'd
With what is done or left undone,
Nor doth he here on aught depend,
Nor vested interests enjoy.
19. Therefore let action be perform'd,
Without attachment to its fruit,
It should be done for Duty's sake,
This is the way to Goal Supreme.

20. Janak and others did attain
 Perfection by performing deeds,
 Then, with a view to help the world,
 Thou also shouldst engage in work.
21. Whate'er a great man doeth here,
 Others begin to do the same,
 The standard which he setteth up,
 By that the Commons judge mankind.
22. Nothing, O Parth !, in all the worlds,
 There is that should be done by Me,
 Nor anything that's to be gain'd,
 Yet I in work engage, for e'er.
23. For if I kept aloof from work,
 Withdrawing Self from task in hand,
 Men all around would follow Me,
 And tread My path, O Pritha's son!
24. These worlds would into ruin fall,
 If I abstained from action here,
 And I should caste-confusion cause,
 And slay all living things on earth.

25. As those that know not, Bharat's son!
 Attach'd to work, enact their part,
 So wise men, unattach'd, should do,
 Seeking the good of all mankind.
26. A sage should not perplex the mind
 Of foolish men attach'd to work,
 Discharging his appointed task,
 Let him all action harmonise.
27. All actions are accomplish'd here
 By Nature's qualities alone,
 But self, by egoism misled,
 Imagines "I perform the task."
28. But he, O mighty-armed Chief!
 Who knows essence of qualities,
 And comprehends their functions, too,
 From all attachment is exempt.
29. But those that in delusion dwell,
 Become attach'd to worldly things,
 A sage, therefore, should not disturb,
 The courses of ignorant men.
30. Surrend'ring all thy acts to Me,
 With thoughts all centred in the Self,
 From hope and egoism released,
 Engage in battle, fever-healed.

31. Those who this teaching keep in mind,
 Are full of faith and without guile.
 They, too, from action ever freed,
 Move, unattached to worldly things.
32. But those that carp at what I teach,
 And do not act accordingly,
 Bereft of sense and knowledge, too,
 These mindless ones must come to
 grief.
33. E'en those who know the qualities,
 Impell'd by Nature, acts perform,
 For all must follow Nature's course,
 To check it is a hopeless task.
34. Affection and aversion both
 • Abide in objects of the sense,
 Let none then be e'er influenced
 By these foes that obstruct the path.
35. Better one's duty, Arjun, though
 ill done
 Than that of another, though well
 perform'd,
 Better to die at one's own Duty's
 post,
 Another's duty full of fear remains.

Arjuna said :—

36. Urged on by what does man commit
 The deeds of sin, though not inclined,
 And oftentimes against his will,
 As if by force constrain'd, O Lord ?

The Blessed Lord said :—

37. It is Desire and it is Wrath,
 Products of passion, Pritha's son !
 Devouring demon, foul, impure,
 And all-consuming foe of man.
38. As flame is envelop'd by smoke,
 As mirror is by rust obscured,
 As babe is in the womb enwrapp'd,
 So also is this girt by it.
39. Enwrapp'd is Wisdom by this foe
 Of the wise one, Desire named,
 Which ever burneth like a flame,
 Unquenchable, O Kunti's son !
40. The sense, the Reason and the mind
 Are said to be its diff'rent seats,
 And veiling Wisdom by their means,
 It smites the dweller in the frame.

41. Therefore, O best of Bharat's race !
 Controlling senses first of all,
 Kill thou this sinful thing outright,
 Destructive of all Wisdom here.
42. They call the human senses great,
 Greater than senses is the Mind,
 Greater than Mind is Reason, Parth !
 Greater than that is the Supreme.
43. Thus knowing Him, O mighty-arm'd !
 Restraining self by Self amain,
 Slay thou this Demon of Desire,
 The foe which is so hard to kill.

Here Endeth The Third Discourse
 Entitled
 THE YOGA OF ACTION.

FOURTH DISCOURSE.

The Blessed Lord said:—

1. This Yog that never perisheth,
 To Vivaswan I taught at first,
 By Vivaswan Manu was taught,
 Manu to Ikshvaku declared.

2. Thus handed down from age to age,
'Twas known to Royal Saints alone,
But now by great efflux of time,
This Yog is lost to sons of men.
3. That Yog divine, that ancient path,
This day I here declare to thee,
My loving devotee and friend,
Keep thou this secret well in mind.

Arjuna said:—

4. Later, O Krishna! was thy birth;
Earlier than of Vivaswan,
How am I then to understand,
That thou didst declare it at first ?

The Blessed Lord said:—

5. Many a birth is left behind
By Me and thee, O Arjuna!
I know them all, O conqueror,
But thou dost not remember them.
6. Unborn, eternal, though I am,
And Lord of all created things,
Presiding over Nature's course,
Yet am I born thro' pow'r of Mine.

7. Whene'er Righteousness declines,
And Wickedness prevails uncheck'd,
On such occasions, Bharat's son !
I manifest Myself on earth.
8. For the protection of the good,
For the destruction of the bad,
For firmly planting righteousness,
I come, O Parth ! from time to time.
9. He who thus knows My birth divine
And action in its prime essence,
His frame cast off, ne'er goes to
birth,
But cometh, Arjun, unto Me.
10. From passion, fear and anger freed,
Absorbed in Me, and filled with
love,
Many have entered My abode,
By fire of wisdom purified.
11. However men approach Me, Parth,
Thus even do I welcome them,
For diff'rent paths that people
tread
Their common centre find in Me.

12. Those that in action seek success
 Worship the Shining Ones on earth,
 For, quickly, in this world of men,
 Success is born of action done.
13. By Me, the fourfold caste was
 made,
 On Quality and Action based,
 Know Me to be their author, too,
 Unbound by action though I am.
14. Nor do the actions bind Myself
 Nor is their fruit desired by Me,
 He who thus knoweth Me, forsooth,
 Is never bound by action here.
15. Having thus known, our elders, too,
 Seeking salvation, acts performed,
 Therefore, do thou, O Pritha's son!
 As did our sires in olden times.
16. What action and inaction are,
 E'en sages do not know full well,
 Therefore to thee I will declare
 The secret that will set thee free.

17. 'Tis needful one should understand,
 What action and inaction are,
 Unlawful action too, O Parth !
 Mysterious is the action's path.
18. Who in inaction action sees,
 Inaction in the action too,
 He is a sage among mankind,
 He is in harmony with all.
19. Whose thoughts are free from all
 desire,
 Whose acts are burnt by wisdom
 fire,
 Him wise men call a sage divine,
 He is the crown of all on earth.
20. Aband'ning all attachment to
 The action's fruit, and satisfied,
 Although performing actions here,
 He is not bound by its effects.
21. Hoping for nothing here below,
 With mind and self complete con-
 troll'd.
 From greed and avarice exempt,
 Acting by body, doth not sin.

22. Content with whatsoe'er he gets,
 Free from the pair of opposites,
 Balanced in success and failure,
 Engaged in action, he's unbound.
23. Attachment free, emancipate,
 With thoughts in wisdom firmly
 fixed,
 His actions, done for sacrifice,
 Whate'er he does, all melts away.
24. Eternal the oblation is,
 Eternal butter clarified,
 Eternal fire and offering too,
 Eternal goal of every deed.
25. Some yogis sacrifice offer,
 To Shining Ones with hearts devout
 While others sacrifice perform,
 By pouring in celestial fire.
26. Some pour the sense of hearing,
 too,
 Into the fire of self-restraint,
 While others yet, sense-objects
 pour,
 Like sound, into the fires of sense.

27. Others again pour functions all,
 Of senses and of life, forsooth,
 Into the Wisdom-kindled fire,
 Of union gain'd by self-control.
28. Yet others pour as sacrifice,
 Riches and Yoga and penance,
 Wisdom and silent reading too,
 Such men are men of steadfast
 vows.
29. Yet others merge outgoing breath
 Into the one that inward goes,
 And *vice versa* checking flow
 Of these, engaged in breath-control.
30. Others in eating self-controll'd
 Pour life-breaths into life-breaths,
 too,
 All these know what is sacrifice,
 By sacrifice they sins destroy.
31. Feeding on sacrifice-remains,
 They reach the deathless Brahman,
 sure,
 Non-sacrificer's not this world,
 Much less the other, Kuru's son!

32. Thus many a kind of sacrifice,
 In Vedas, Arjun, is declared,
 Know thou them all of action born,
 This knowledge gain'd will set thee
 free.
33. Better than any sacrifice,
 Is Sacrifice of Wisdom, sure,
 All actions in their fulness, here,
 In Wisdom culminate, O Parth !
34. Learn thou this by discipleship,
 By queries and by service, too,
 The wise who see essence of things
 Will instruct thee in Wisdom sound.
35. And knowing this, O Pandu's son !
 Thou shalt not in confusion fall,
 For by this thou shalt see in self,
 Reflection of the things that be.
36. E'en if thou chief of sinners art,
 And deep immersed in deadly sin,
 Yet shalt thou cross o'er, Pritha's
 son !
 By means of Wisdom-raft, indeed.

37. As burning fire reduces wood,
 Turning the same to ashes pure,
 So doth, O Arjun, Wisdom fire,
 Reduce to ashes actions all.
38. There is no purifier, Parth !
 Like Wisdom in this world of men,
 Who seeketh it shall find it sure,
 In his own self in season due.
39. The person who is full of faith
 Obtaineth Wisdom without fail,
 As also he who sense controls,
 Obtaining Wisdom, peace attains.
40. But ignorant and faithless men,
 Doubting the self, must come to
 grief,
 Neither this world nor that beyond,
 Nor happiness they ever find.
41. He who hath acts renounced by
 Yog,
 And doubt dispell'd by Wisdom's
 light,
 And who is by the self controll'd,
 Him actions do not bind at all.

42. Therefore cleaving asunder doubt,
 Ignorance-born, O Bharat's son !
 With Wisdom-sword, be firm in
 Yog,
 And stand thou up, be bold, arise.

Here Endeth The Fourth Discourse
 Entitled
 THE PATH OF KNOWLEDGE.

FIFTH DISCOURSE.

Arjuna said :—

1. O Krishna, praisest Thou at once,
 Surcease of work, service through
 it,

Pray, tell me now for certainty,
 Which of the two superior is.

The Blessed Lord said :—

2. Surcease of work and its pursuit
 Both lead a man to highest bliss,
 But of the twain, pursuit of works
 Is better than renouncing deed.

3. A true renoucer is the man
Who neither hates nor craves at all,
Exempt from pair of opposites,
He's free from bonds, O mighty-armd.
4. Children, not sages, look upon
Sankhya and Yog as diff'rent things,
He who is rooted firm in one,
Obtaineth fruits of both in time.
5. The place which is by Sankhyas
gain'd
Is surely reach'd by Yagins, too,
Who seeth that the Sankhya and Yog,
Are one and same, he truly sees.
•
6. But without Yog, O mighty-arm'd !
Renunciation's hard to gain,
The hermit harmonised by Yog
Attaineth to the Goal Supreme.
7. He who is harmonised by Yog,
Pure-hearted, self-restrain'd, subdued,
Whose self is Self of everything,
Although engaged, is free from taint.

8. "I do not anything at all,"
 So should he think who knows the
 Truth,
 And whilst he hears, or sees, or smells
 Or touches, moves, or eats, or sleeps,
9. Or breathes, or speaks, or gives, or
 grasps,
 Or opes, or shuts his eyelids twain,
 His earnest thought for ever is,
 "The senses 'mong their objects
 move."
10. He who is thus engaged in work
 With all his actions merged in Brahm,
 Untouched by sin remaineth he,
 Like lotus leaf by water drops.
11. Yogins from attachment free,
 Act by the body and the mind,
 By Reason and the senses, too,
 And in this way are purified.
12. A sage aband'ning actions' fruit
 Attaineth to eternal peace,
 But he who is not harmonised,
 Attach'd to action, bound remains.

13. Renouncing actions all by mind,
The sovereign dweller in the frame
Resteth serenely in the town,
With portals nine, and unattach'd.
14. The Lord of worlds produceth not
Action or agency or bond
That binds the action to its fruit,
But Nature runs its course along.
15. The Lord is ever free from taint
Of merit and demerit both,
But folly darkens knowledge here
Thus mortals in delusion dwell.
16. In whom the darkness of the soul
Is chased by Light of Wisdom clear,
To him Sunlight of Knowledge true
• Reveals the path to Goal Supreme.
17. Thinking on that and merged therein,
Intent on that as highest theme,
They go from whence is no return,
Their sins dispell'd by Wisdom's light.
18. To him who wisely sees are one,
The Brahman with his lore and love ,
The cow, the elephant, the dog,
The dog's-flesh-eater and outcast.

19. E'en here on earth all things are
gain'd
By those that keep balance of mind,
Brahman is ever free from taint,
Therefore they find full rest therein.
20. With Reason firm and unperplex'd,
And rooted deep in the Supreme,
The knower of the Brahman, sure,
Rejoiceth not, nor feeleth pain.
21. With self from outer contact freed,
With soul in Brahman deeply merged
And harmonised by Yōg divine,
He doth enjoy unending bliss.
22. All pleasures that are contact-born
Are surely wombs of pain intense,
As these delights begin and end,
The wise rejoice not in them.
23. Whoso is able to endure,
Ere casting off his mortal coil,
The force of passion and desire,
He is indeed a happy man.

24. He who is harmonised, attuned,
 With Wisdom's light is lit within,
 That Yogin, thus transform'd to
 Brahm,
 Enjoyeth everlasting bliss.
25. The wise obtain eternal rest,
 Of sin completely purified,
 Their doubts all gone, their self sub-
 dued,
 Their aim the good of all mankind.
26. The peace of Brahman is not far
 From those that know the Self within
 Who are from lust and craving freed,
 Subdued, restrain'd and well-attuned.
27. Excluding all outer contact,
 With gaze between the eyebrows fix'd,
 And poised, too, the breath that
 moves,
 Within the nostrils, in and out.
28. With sense and mind and Reason
 poised,
 Seeking lib'ration from the bond,
 The sage from fear and passion freed,
 Casting desire, full peace attains.

29. And knowing Me as one who does
 Enjoy the fruit of sacrifice,
 The mighty Ruler of the worlds,
 Lover of all, he goes to rest.

Here Endeth The Fifth Discourse
 Entitled
 THE PATH OF RENUNCIATION.

SIXTH DISCOURSE.

The Blessed Lord said :—

1. He who performeth action here,
 Not longing for its fruit at all,
 He is a Yogi unattach'd,
 Not he that's fireless, without work.
2. What they renunciation call
 Is one with Yog, O Pandu's son !
 No one a Yogi can become,
 Without renouncing action's fruit.
3. And for a Sage in quest of Yog,
 Action is call'd the means thereof,
 While for the same enthroned in it,
 'Tis said, the means is quiescence.

4. When no attachment does he feel,
For action or for things of sense,
Renounces all formative will,
Then is he call'd the Yog-enthron'd.
5. Let him then raise the self by Self,
Let not the self become depress'd,
For truly Self is friend of self,
As Self is foe of self, indeed.
6. The Self is friend of self to him,
Who has subdued his inner self,
But to the self that's unsubdued,
The Self is sure an enemy.
7. The self of him, O Pritha's son !
Who is serene, is poised well,
Is uniform in heat and cold,
In shame and honour, grief and joy.
8. That Yogi harmonised is call'd,
Content with knowledge and with self,
To whom a clod, a stone and gold,
Are all alike, O Kunti's son !
9. He who regardeth all alike
Lovers and friends and enemies,
Neutrals, relations, foreigners,
Righteous, unrighteous, he excels.

10. Let Yogi then compose his mind,
Remaining in a lonely place,
With thought and self complete subdued,
And free from hope and avarice.

11. Choosing a place perfectly pure,
Established on a stable seat,
Neither much raised nor very low,
Of cloth, and skin and kusha grass;

12. There, having well composed the mind,
With thought and function all subdued,
And seated firmly, harmonised,
Let him his self by Yog illume.

13. Body and head and neck erect,
Immovable and firmly fixed,
His gaze on nose-tip planted well,
And not allowed to roam at large;

14. At peace with self, and free from fear,
Observing vow of continence,
The mind restrain'd, and full of faith,
Let him, attuned, be lost in Me.

15. United thus with self within,
With mind and senses well controll'd,
The Yогin gains unending bliss,
And evermore abides in Me.

16. A glutton is not fit for Yог,
Nor one who underfeeds himself,
Nor yet the man who sleepeth much,
Nor one to wakefulness resign'd.

17. The man who regulates himself,
In food and rest and merriment,
In action, sleep and waking, too,
Attains to joy that killeth pain.

18. When on the self is fix'd his thought,
When freed is he from all desire,
When mind's subdued, and sense
controll'd,
Then is he harmonised full well.

19. As in a windless place, a lamp
Keeps up its flame and flickers not,
Such also is a Yogi true,
Immersed in Yога of the Self.

20. In which the mind doth find its rest,
 Be calm'd by constant practice here,
 In which he, seeing self by Self,
 With Self is fully satisfied,
21. In which he findeth joy supreme
 Which only Reason can secure,
 Which lies beyond the reach of sense,
 Wherein established, moveth not,
22. Which having gain'd, he feeleth
 sure,
 There is no greater gain beyond,
 Wherein established firmly, whom
 No sorrow shaketh in the end,
23. That should be known as Yoga true,
 From sorrow's tinge perfectly free,
 This Yoga should be firmly grasp'd,
 With cheerful, undesponding mind.
24. Aband'ning all desires born
 Of thought for self, without reserve,
 And by the mind controlling all
 The senses in their aggregate.

- 25 Let him internal quiet gain,
 With gradual steps, with Reason's aid,
 And making mind abide in Self,
 Let him not think of aught at all.
- 26 As often as the wav'ring mind
 Inclines to wander unrestrain'd,
 So often let him rein it in,
 And bring it under Self's control.
27. That Yogi gains unending bliss,
 Whose mind is full of quiescence,
 Whose passion-nature is subdued,
 Who sinless is, and merged in Brahm.
28. Thus gaining harmony with self,
 His sins all wash'd away, for e'er,
 • The Yogi bliss supreme attains,
 And joy of contact with Brahman.
29. The self, thus harmonised by Yog,
 Seeth the Self in everything,
 And seeing everything in Self,
 Looks equally on everything.
30. Everywhere who seeth Me,
 And everything in Me beholds,
 Of him I never lose the hold,
 And he will never lose My own.

31. Whoso, in Oneness rooted firm,
Worships Me as the Soul of all,
That Yogi sure abides in Me,
Whate'er his mode of living be.
32. Whoso, thro' likeness of the Self,
Observes equality in all,
Pleasant or painful minding not,
A perfect Yogi he is call'd.

Arjuna said:—

33. But for this Yog of Evenness,
Which Thou hast taught, O Madhu's
foe !
I fail to see a basis firm,
Owing to restlessness of mind.
34. Fickle, O Krishna, is the mind,
Impetuous, strong, and wilful, too,
To curb it is a task as hard
As to control the wayward wind.

The Blessed Lord said :—

35. No doubt, O Mighty-armed One,
The mind is hard to hold in check,
Yet it may be restrain'd, O Prince !
By practice and by unconcern.

36. Yoga is also hard to win,
 Methinks, by one that's unsubdu'd,
 But by the self that is restrain'd,
 It may by proper means be gain'd.

Arjuna said :—

37. He who is full of faith, O Krishn !
 But lacks control and does not try,
 And fails to reach perfection here,
 What path doth such a person tread ?
38. Fallen from both is he undone
 And scattered like a riven cloud,
 Unsteadfast, O Thou mighty-arm'd !
 Deluded in the path of Brahm?
39. Be pleased, O Krishna, to dispel
 This doubt which doth assail my mind,
 Since none save thou can clear the
 same,
 Fain would I hear Thee answer me.

The Blessed Lord :—

40. In neither world, O Pritha's son !
 Doth such a soul e'er come to grief,
 For none who worketh righteousness
 Doth tread the path of loss or pain.

41. Having attain'd to regions high,
And dwelling there for ages long,
He who from Yoga falls away,
In pure and blessed house is born.
42. Or he may yet be born again,
Into a Yogi's house, O Prince !
But such a birth is rare, indeed,
Nay, most difficult, to obtain.
43. There he the qualities obtains
Belonging to his former life,
Equipp'd with these he tries again
To win perfection, Kuru's son !
44. By former practice swept away,
And irresistibly impell'd,
Though merely wishing Yog to know,
He gets beyond the Vedic Realm.
45. And fortified in mind and will,
And purified from taint of sin,
The Yogi here thro' many births
Reaches at last the Goal Supreme.
46. The Yogi ranks, O Pritha's son !
Above the ascetic or sage,
Greater than man of action, too,
Be thou a Yogi, Arjun, then.

47. And 'mongst them all, whoso is full
 Of faith and love intense for Me,
 And with the inner Self abides,
 The most attuned I reckon him.

Here Endeth The Sixth Discourse
 Entitled
 THE PRACTICE OF MEDITATION.

SEVENTH DISCOURSE.

1. With mind attach'd to Me, O Parth !
 In Yog engaged, in Me enshrined,
 Learn how, by thee, with certainty,
 I might be known in full extent.
2. To thee this Knowledge I'll impart,
 And Wisdom in its prime essence,
 With these equipp'd, nothing re-
 mains,
 To be acquired here by man.
3. Among a thousand men, perchance,
 Hardly one tries for perfect state,
 Among the perfect, hardly one,
 Knoweth Me in My prime essence.

4. Earth, water, fire and atmosphere,
Ether and mind and Reason, too,
And egoism which is the eighth,
These are My nature's components.
5. This is the lower, Mighty-arm'd !
Now know My higher Nature, too,
The real element of life
Which all this Universe sustains.
6. Know this to be the womb of all
From which all beings here arise,
I am the source of all the worlds,
And place of dissolution, too,
7. Nothing existeth in this world
Higher than I, O Dhananjay !
As rows of pearls upon a thread,
This Universe is strung on Me.
8. In water sapidity I'm,
Radiance in the sun and moon,
Word of Power in Holy Writ,
In ether sound, in man potency.
9. Pure fragrance in the earth am I
Brilliance in the burning fire,
And life in all that lives and moves,
And penance in the Holy Ones.

10. Know Me th' eternal seed of all
 That here existeth, Pritha's son !
 Know Me the wisdom of the wise,
 And glory of the Shining Ones.
11. I am the power in the strong,
 Devoid of passion and desire ;
 Yet am I right desire in all,
 Know this full well, O Bharat's son.
12. The triple qualities, O Parth !
 Harmonious, active, indolent,
 Know these as coming forth from Me,
 They are in Me, not I in them.
13. This Universe of living things,
 Deluded by these qualities,
 Knoweth Me not, the Lord of all,
 Untouch'd by change, O Kunti's
 son !
14. This spell divine, illusion great,
 That's caused by triple quality,
 Is hard indeed to get beyond,
 Except by those that come to Me.

15. But evil-doers, deluded souls,
 And vilest people seek Me not,
 And they whose wisdom's rendered
 dim
 By sheer illusion, guised as fiends.
16. Four kinds of righteous men are
 there
 That worship Me, O Arjuna !
 Who suffer pain, who knowledge
 seek,
 Who long for riches, and the wise.
17. Of these, the wise man, harmonised,
 Who loves the One is best of all,
 I am the darling of the wise,
 As he is also dear to Me.
18. Noble are all these, to be sure,
 But wise one is Myself, indeed,
 For he regardeth Me alone,
 As highest path and final goal.
19. And at the close of countless births,
 The wise one surely comes to Me,
 And Vasudev is all, he says ;
 Such noble soul is rare, indeed !

20. Who through desire have wisdom lost,
 Go forth to other Shining Ones,
 Resorting to external rites,
 According to their natures own.
21. A devotee who worshippeth
 Such *devas*, always full of faith,
 I verily confirm, O Parth !
 The steady faith of such a man.
22. Endow'd with faith supreme he seeks
 The worship of that Shining One,
 And from Him he obtains the boon
 Which I do sanction for his sake.
23. Finite indeed the fruit that does
 Belong to those of little minds,
 To Gods go those that worship them
 My devotees come unto Me.
24. Deceived by triple quality
 They think of Me as Manifest,
 Because they know not nature Mine
 Unchangeable and excellent.
25. Nor am I manifest to all,
 In yogic *maya* enveloped ;
 Deluded world knoweth Me not,
 Unborn, Imperishable One.

26. I know the beings that have been,
 I also know that now exist,
 As well as those that are to come,
 But no one knows Me, Arjuna !
27. Misled by pairs of opposites,
 Attraction-and-repulsion-born,
 All beings walk this universe,
 In sheer delusion, Bharat's son !
28. But men of pure and noble deeds,
 In whom all sin is come to end,
 Freed from the pairs of opposites,
 Cleave unto Me with firm intent.
29. They, who, refuged in Me, for e'er
 Lib'ration seek from birth and death
 They know th' Eternal One, forsooth,
 Self-knowledge and all action, too.
30. All those who know Me as the source
 Of elements and sacrifice,
 Being completely harmonised,
 Keep Me in mind when going forth.

Here Endeth The Seventh Discourse

Entitled

DISCRIMINATIVE KNOWLEDGE.

EIGHTH DISCOURSE.

Arjuna said :—

1. What is that Brahman, Best of men,
Self-knowledge what, what Action
is,
What Knowledge of the Elements,
And Knowledge of the Shining Ones ?
2. What is the Sacrifice, and how
To do it in this body, say,
And how at times of going forth,
Art Thou by saints and sages known ?

The Blessed Lord said :—

3. The Deathless One is Brahman call'd,
Self-knowledge is His nature own,
While that which causes birth of
things
Is Action named, O Bharat's son !
4. All form is subject to decay,
Energy's centre Brahman is,
Myself am I the sacrifice,
Thus know thou this, O best of
men !

5. And he who casting off the frame,
Thinking upon Me goeth forth,
He enters into Mine essence,
There is no doubt at all of this.

6. Whoever at the end of life,
Thinking on any being, dies,
To that alone he goeth forth,
Conform'd to that, O Kunti's son !

7. Therefore at all times think of Me,
And fearlessly engage in fight,
With mind and reason on Me set,
And thou shalt come to Me, O
Parth!

8. With mind not wand'ring after
aught,
By constant practice harmonised,
And plunged in meditation deep,
One goeth to the Goal Supreme.

9. The man who keeps in mind that
one,
Ancient, Eternal, Overlord,
Minuter than the minutest,
Refulgent as the sun beyond,

10. He, at the time of going forth,
 With mind unshaken and devout,
 By yogic power holding breath,
 Most surely reaches Soul Supreme.
11. Which Veda-knowers deathless call,
 Which enter passion-free and pois'd,
 On which is Brahmacharya based,
 That path to thee I'll declare.
12. The gates of sense all firmly closed,
 And mind confined within the heart,
 With life-breath held fast in the head,
 In Yogic concentration pois'd.
- • •
13. Reciting one-syllabled Aum,
 With thoughts upon Me center'd all,
 Who goeth forth aband'ning frame,
 He sure attains to highest path.
14. Whoever thinks on Me alone,
 And not on others, Pritha's son,
 He reaches Me without effort,
 That ever harmonised one,

15. Having once come to Me, forsooth,
These Great Ones are not born
again,

They visit not this pain's abode,
But reach the state of perfect calm.

16. All spheres including Brahma's
world,

Are subject to the Cyclic Law,
But he who once cometh to Me,
He breaks the round of birth and
death.

17. People who know that Brahma's
day

Extends o'er thousand ages long,
That Brahma's night is same in
length,

They know the day and night,
indeed.

18. At dawning of the Cosmic Day,

All chaos into cosmos turns,

But when the night cometh again,
The chaos comes along with it.

19. Thus multitude of beings, Parth,
 Go forth repeatedly for e'er ;
 Dissolving at approach of night,
 Assuming shape at dawn, again.
20. But 'neath this ever-changing
 phase,
 Abides the One, Eternal call'd,
 Which, when the other forms
 decay,
 Remains unchanged for evermore.
21. This is th' Eternal Deathless One,
 This also is the Highest Goal,
 Attaining which they don't return
 • That is Supreme Abode of Mine.
22. And He, the Highest Being, Parth,
 May, by devotion, be obtain'd,
 In Whom all beings sure abide,
 By Whom all this is pervaded.
23. The times, when Yogis going forth,
 Return to earth and don't return,
 Those times shall I declare to thee,
 O noble prince of Bharat's line !

24. Fire, light, day-time, the bright fort-night,
 The six months of the Northern Path,
 Then going forth, O Pritha's son !
 Th' Eternal surely they obtain.
25. The smoke, night-time, the dark fort-night,
 The six months of the Southern Path,
 Then Yogi, going forth, attains,
 The moon-lit sphere and thence returns.
26. This path of darkness and of light,
 Is sure this world's eternal track,
 Who go by bright do not return,
 Who go by dark come back again.
27. Knowing these paths, O Pritha's son,
 The Yogi feels nowise perplex'd,
 Therefore at all times be thou firm,
 In paths of yoga, Kunti's son.

28. Whate'er reward the Ved ascribes
 To sacrifice, penance and gift,
 Passing all these, by knowledge
 true,
 The Yogi gains the Goal Supreme.

Here Endeth The Eighth Discourse
 Entitled
 COMMUNION WITH THE ETERNAL.

NINTH DISCOURSE.

The Blessed Lord said :—

- 1. This utmost secret I'll declare
 To thee who art from carping free,
 Wisdom and Knowledge both com-
 bin'd,
 Which, knowing, thou shalt freedom
 win.
- 2. Royal Science, Royal Myst'ry,
 And ever pure and excellent,
 Founded on practice and on law,
 Easy to work, imperishing.

3. Those that are faithless, Parantap,
And do not trust this Law Supreme,
Not reaching Me, they sure return
To paths of this abode of doom.
4. By Me pervaded is this all
In My unmanifested form,
All beings have their roots in Me,
Not rooted so am I in them.
5. Nor are they rooted fast in Me,
Behold my Sovereign Yoga thou,
The base of things, yet rooted not,
Myself their primal cause, forsooth.
6. As, in the ether rooted firm,
The mighty air doth freely move,
So beings have their roots in Me,
Keep thou this secret well in mind.
7. All living things, O Kunti's son,
Enter My Nature at the end
Of a world age; when it begins,
I send them forth from Me, again.

8. Wielding My own creative pow'r
 I emanate from time to time
 This multitude of living things,
 Helpless by Nature goaded on.
9. Nor do these actions ever bind
 Myself, O Conqueror of Wealth !
 For, like a witness unconcern'd,
 Aloof I stand, nowise involved.
10. My Nature, while I supervise,
 Sends forth all things that move
 about,
 As well as those that do not move,
 Thus, Kunti's son, this world re-
 volves.
11. The foolish disregard Me here,
 Seeing Me shrined in human form,
 Ignorant of My Nature true,
 The Lord Supreme of living things.
12. Empty of hope, empty of deeds,
 Empty of wisdom, senseless, too,
 Fiendish in nature, demon-like,
 Deceitful, of ignoble mind.

13. But high-souled Sages, Pritha's son !—
 Partaking of My Godliness,
 Know Me the changeless source of
 all,
 And worship Me with minds intent.
14. Singing My praises evermore,
 Determinate and firm in vow,
 They worship Me with loving
 hearts,
 Humble and ever harmonised.
15. While others worship Me as One,
 And Manifold, pervading all,
 By off'ring Wisdom-sacrifice,
 And thus attain to Me, O Parth.
16. I am oblation, sacrifice,
 Ancestral offering as well,
 So also healing herb, O Parth,
 Mantram, butter and sacred fire.
17. The Father of this Universe,
 And Mother, Prop and Sires' Sire,
 Worthy of being known, the Aum,
 The Rik, the Saman and Yajus.

18. The Path, Sustainer and the Lord,
 Witness, Abode and Shelter, too,
 Lover am I, and Origin,
 Deposit, Seed, and Treasure-house.
19. The heat I give, and rain send
 forth,
 I hold them back whene'er I like,
 Immortal Life and also Death,
 Being, Non-being, am I, too.
20. The knowers of the Vedas three,
 The drinkers of the Soma, sin-purged,
 Adoring Me, they long for heav'n,
 Enjoying there the feast divine.
21. Having enjoy'd this heaven-world,
 Their merit spent, they fall again,
 And sway'd by triple quality,
 They come and go as other things.
22. But those that worship Me, O Parth !
 Thinking alone on Me, none else,
 To these souls ever harmonised,
 I bring security and gain.

23. Ee'n those that worship other gods,
 With hearts devout and full of
 faith,
 They also worship Me, Kaunteya,
 Though contrary to Ancient Law.
24. I am, indeed, Enjoyer, here,
 Of sacrifices and the Lord,
 They know Me not as I am, Parth,
 And for this reason do they fall.
25. The worshippers of Shining Ones,
 Of Ancestors and Elements,
 Go forth to them respectively,
 But My devotees come to Me.
26. Whoso offers with loving heart,
 Leaf, water, flow'r or fruit to Me,
 That I accept, as gift of love,
 Offer'd devoutly as it comes.
27. Whate'er thou dost or eatest thou,
 Whate'er thou partest or givest,
 Whate'er thou dost of penance
 here,
 Offer to Me, O Kunti's son.

28. Thus shalt thou from the bonds be
freed
Of action, good or bad, forsooth,
And fully harmonised by Yog,
Lib'rated, thou shalt come to Me.
29. The same am I to beings all,
None hateful is to Me nor dear;
Who worship Me with heart devout,
They are in Me, and I in them.
30. E'en if the sinful worship Me,
With undivided heart and mind,
These, too, must be accounted pure,
For they have properly resolved.
31. Ere long they dutiful become,
And surely gain eternal peace,
Know thou, for certain, Kunti's
son,
My *bhakta* never comes to grief.
32. Persons that take refuge in Me,
Though born of sinful womb, O
Parth,
Women and Vaishyas, Shudras, too,
They also gain the Goal Supreme.

33. Much more, then, holy Brahmanas,
And Royal Saints with hearts de-
vout,

Hence in this cheerless, fleeting
world,

Do thou, O Arjun, worship Me.

34. Fix thou thy mind on Me alone,
Be thou devoted unto Me,
And sacrifice and homage pay,
Thus shalt thou My Abode attain.

Here Endeth The Ninth Discourse
Entitled
ROYAL SCIENCE AND ROYAL MYSTERY.

TENTH DISCOURSE.

The Blessed Lord said :—

1. Again, O Mighty-armed Chief,
Listen thou to My word Supreme
Which I, wishing to do thee good,
Declare to thee, My darling one.

2. The multitude of Shining Ones
And Rishis great, know not My
source,

I am the outset of them all,
Of all the Gods and Saints divine.

3. Who knoweth Me, unborn, O Parth !
And Lord Supreme of all this world,
He, freed from all delusion here,
Is cleans'd of every taint of sin.
4. Reason, wisdom, non-illusion,
Forbearance, truth and self-restraint,
Calmness, pleasure, pain, existence,
Non-existence, fear, courage;
5. Harmlessness, composure, content,
Penance and charity and fame,
And also obloquy, O Parth,
These qualities issue from Me.
6. The mighty Rishis numb'ring seven,
The Ancients four, and Manus, too,
All these were of My Nature born,
By them this race was multiplied.
7. He who knows that Sovereignty
And Yog of Mine in true essence,
He is by Yoga harmonised,
There is no doubt at all of this.

8. I am the source of all that lives,
 And all evolves from Me alone,
 Having thus known, Enlightened
 Ones,
 Adore Me in emotion wrapt.
9. With minds on Me for ever fix'd,
 With lives devoted to Myself,
 Illumining each other, too,
 Content and joyful they remain.
10. To these of harmonised souls,
 Adoring Me with loving hearts,
 I give the power of Yog Supreme.
 By which they come to Me, O Parth !
11. Out of compassion for them, too,
 Dwelling within their inner Self,
 I gloom of ignorance dispel
 By Lamp of Wisdom burning bright.

Arjuna said:—

12. Brahman Supreme, Abode Supreme,
 Transcendent, Pure, art Thou, O
 Lord,
 Eternal, Man Divine, Sublime,
 Primeval God of gods, Unborn.

13. All Saints acclaim Thee in this way,
 As also Narad the Divine,
 Asita and Devala and Vyas,
 And now Thou dost declare Thyself.
14. All this I do believe as true,
 That Thou, O Keshav, tellest me,
 Thy emanations, Blessed Lord,
 Nor gods nor demons comprehend.
15. Yet Thou dost know Thyself, indeed,
 As source of beings, Lord of All,
 The Shining One of shining ones,
 The Sovereign Ruler of the world.
16. Now deign to tell, without reserve,
 Thy Glories, transcendent, divine,
 By which Thou dost remain, O Lord,
 Pervading all this Universe.
17. How may I know Thee, Yoga's Lord,
 By constant meditation, say,
 What are Thy aspects, Lord, in
 which
 I am to meditate on Thee.

18. Describe to me in full detail
 Thy Yog and Glory, Janardan,
 For never can satiety come
 While hearing Thy nectareous words.

The Blessed Lord said :—

19. Blessed be thou, I will declare
 My glorious attributes to thee,
 O best of men, no limit lies
 To all the glories I possess.
20. I am, O Gudakesh, the Self
 Located in the hearts of all,
 I am the Origin of things,
 The Middle and the End as well.
21. Of Adityas, Vishnu am I,
 Of radiances, glorious sun,
 Marichi of the Maruts, too,
 The moon am I of asterisms.
22. Of Vedas, Sam Ved, am I,
 And Vasav of the Shining Ones,
 Of Senses all, I am the Mind,
 Of living things, Intelligence.

23. Shankar am I of Rudras all,
 Vittesh of Yakshas, Rakshasas,
 Pavak am I of Vasus, too,
 And Meru of the mountain tops.
24. Know Me, O Parth, of household
 priests,
 The Chief, Brihaspati, by name,
 Skanda, am I of Marshals brave,
 Of Lakes am I the Ocean great.
25. Bhrigu am I of Rishis, Parth !
 Of words I am the syllable "Aum,"
 Of sacrifices, silent prayer,
 Of stable things, Himalaya.
26. Ashvattha of the trees am I,
 Of heavenly Rishis, Narada,
 Of elves, the Elfin King am I,
 And Kapil of perfected ones.
27. Of horses know Me nectar-born,
 And known to fame, Uchchaish-
 ravas,
 Of elephants Airavata,
 And King among the sons of men.

28. Of weapons know Me Thunderbolt,
 Of cows, the Kámdhuk divine,
 Kandarpa who doth procreate,
 Of serpents Vasuki I am.
29. I am Anant of Nagas, too,
 Of ocean-dwellers, Varuna,
 And Aryaman of ancestors,
 Of Governors I am Yama.
30. Know Me Prahlad of Demons all,
 Of calculators, Time I am,
 Of brutes, I am the Forest King,
 And Vainteya of winged tribes.
31. Of purifiers Wind am I,
 And Ram am I of warriors great,
 Of fishes I am Makara
 Of rivers Ganga's holy stream.
32. And I am all creation's source,
 The middle and the terminal,
 Soul-science among sciences,
 And Speech of orators sublime.

33. Of letters, letter A I am,
 The dual force of all compounds,
 I'm also everlasting Time,
 I am Supporter, fronting all.
34. And all-devouring Death am I
 And source of all that is to come,
 Fame, fortune, speech, intelligence
 Mem'ry, constancy, forbearance.
35. Of hymns I am the Saman great,
 And Gayatri of metres all,
 Of months I am the Margashirsh,
 Of seasons I'm the Flowery one.
36. I am the Gambling of the cheat,
 And Glory of the shining things,
 Success am I, and firm resolve,
 And Truth am I of truthful ones.
37. Of Vrishnis, Vasudev am I,
 Of Pandavas, Dhananjaya,
 Of sages also Vyás am I,
 Of poets, Ushanas the Bard.

38. The Sceptre of the Rulers, too,
The Art of those that seek success,
Of secrets I am Reticence
And Knowledge of the Knowers
all.

39. And whatsoe'er is seed of things,
That know Me thou, O Arjuna,
Nor is there aught, moving, inert,
That might exist, bereft of Me.

40. There is no end, Torment of foes !
To My celestial attributes,
What I have thus declared to thee,
A fragment is of Glory Mine.

41. Whate'er is glorious, bright and good,
Mighty, sublime and beautiful,
Know thou that that goes forth from Me
And is a portion of Myself.

42. But what hast thou to do with this,
And these details, O Arjuna !
Supporting all this Universe,
By single fragment I remain.

Here Endeth The Tenth Discourse
Entitled
DIVINE GLORIES.

ELEVENTH DISCOURSE.

Arjuna said :—

1. Out of compassion for me, Lord,
Thou hast reveal'd this mystery,
This secret great concerning Self,
By which delusion is dispell'd.
2. The rise and fall of living things
Have all been heard by me from Thee,
Which Thou hast in detail describ'd,
Thy Glory, too, O Lotus-eyed.
3. O Lord Supreme, as Thou hast said,
E'en as Thou dost describe Thyself,
O Best of Beings, let me see
That Form Omnipotent of Thine.
4. And if Thou thinkest that by me
It can be seen, O Lord of Yog,
Then show me Thine immortal form,
Thy glorious and eternal Self.

The Blessed Lord said :—

5. Behold, O Parth, a form of Mine
A hundredfold, a thousandfold,
Diverse in kind, sacred, divine,
Diverse in colours and in shapes.

6. See Adityas, Vasus, Rudras,
The Ashvins and the Maruts, too,
Behold the marvels never seen
Before this time, O Bharata.
7. Behold thou Universe entire
Of things that move and do not move,
Within my body, Gudakesh,
With aught else thou wishest to see.
8. But thou can'st not behold, O Parth,
My glorious form with human eyes.
Therefore I grant thee sight divine,
With which see thou My Sovran Yog.

Sanjaya said :—

9. Having thus spoken, King of men !
Hari, the Lord of Yoga, then,
Show'd His Celestial Form to Parth,
Pervading, glorious, resplendent.
10. With many mouths and eyes and
heads,
With many visions marvellous,
With many ornaments divine,
With many godly weapons deckt.

- 11 With wreaths divine and vestments
clad,
And scented with celestial balm,
All-wonderful and resplendent,
Boundless and facing every side.
12. Now, if a thousand suns at once
Burst forth together in the sky,
That might resemble, King of men!
The Glory of that Mighty One.
13. There Pandu's mighty son beheld
The Universe in many parts,
Gathered together in the frame,
Celestial, of that God of gods.
14. Then he, the Conqueror of Wealth,
Was fill'd with sudden awe, O King,
His hair upstanding, he bowed down
Before the Lord, and thus addressed.

Arjuna said :—

15. Within Thy form, O God, I see,
The gods of diverse grades divine,
Brahma, the Lord, on lotus seat,
And Rishis great and Serpent-kings.

16. With mouths and eyes and arms and
breasts,
Unnumber'd, I behold Thy frame,
Outset, middle nor end of Thee,
I find, O Thou of Endless Form;
17. Shining a mass of splendour great,
With discus, mace and diadem,
Blazing as fire, bright as the sun,
Hard to behold and measureless;
18. Immortal, worthy to be known,
Lofty beyond all human thought,
Eternal Dharma's Prop art Thou,
The worlds' Supreme Support as well.
19. No source, middle nor end of Thee,
Infinite Force, with countless arms,
With sun and moon for glorious eyes,
I see Thy face as burning fire.
20. By Thee alone is fill'd the earth,
The heavens and the middle sphere,
The triple world sinks down, O Lord,
Before Thine awe-inspiring form.

21. These hosts of gods enter Thy frame,
 Some struck with awe join their
 palms,
 Banded Maharsis, Siddhas hail !
 Chanting Thy praises, singing songs.
22. Rudras, Adityas and Vasus,
 And Sadhyas, Vishwas, Ashvins,
 too,
 Maruts, Ushmapas, Gandharvas.
 And Yakshas, Siddhas, Asuras see.
23. Thy mighty form with many mouths,
 With many eyes and arms and feet,
 Vast-bosom'd, set with fearful teeth,
 The worlds and I behold with awe.
24. Thou toughest heaven, bright in hues,
 With open mouths and shining eyes,
 At sight of Thee my heart doth quake,
 No strength is left nor peace, O God.
25. Like Time's devouring flames I see
 Thy teeth, upstanding, awful-jaw'd,
 I know not where to shelter find,
 Mercy, O God, Refuge of Worlds.

26. The sons of Dhritarashtra here,
 The multitude of all these kings,
 Bhishma and Dron and Suta's son.
 And all the warriors on our side,
27. Rush down into Thy gaping mouths,
 Tremendous-toothed, terrible,
 Some caught within the gaps of teeth
 Are seen, their heads to powder
 crushed.
28. As streams impetuous rush on,
 Hurling their waters into seas,
 So fling themselves into Thy mouths
 These mighty men, these Lords of
 Earth.
29. As moths with quicken'd speed rush
 forth
 Into a blazing flame to die,
 So also these, in haste, per force,
 Enter Thy mouths, to perish there.
30. On ev'ry side, licking up men,
 With fiery tongues, Thou dost devour,
 Thy splendour filleth all the worlds,
 With blazing rays and burning fire.

31. Tell me what awful Form art Thou ?
 I bow to Thee, have mercy, Lord,
 Thine inner Self I wish to know,
 Thy streaming life bewilders me.

The Blessed Lord said :—

32. I am the Time that wrecks the world,
 Made manifest on earth, to slay ;
 Even without thee, none of these,
 In hostile ranks, O Prince, shall be.
33. Therefore arise and win renown,
 Conquer thy foes and wealth enjoy,
 By Me they are already slain,
 Be thou My tool Left-handed one.
34. Drona and Bhishm and Jayadratha,
 Karna and all the warriors great,
 Are slain by Me ; destroy them now,
 Fight ! Thou shalt sure thy rivals crush.

Sanjaya said :—

35. Having these words of Keshav heard,
 The crowned Chief, all trembling still,
 With join'd palms and bowing low,
 In broken accents, Krishn address'd

Arjuna said :—

36. Hrishikesh in glory Thine,
Rightly the world rejoiceth,
The demons to all quarters fly
In fear ; the hosts of Siddhas hail !
37. How should they otherwise, O Lord,
First Cause ! greater than Brahma's
Self,
Thou art the God of gods, Supreme,
Eternal, Aught and Naught, forsooth.
38. First of the Gods, most ancient Man,
Thou art abode of all that lives,
Knower and Known, the Dwelling-
place,
On Thy vast form this world is spread.
39. Vayu and Yam and Agni, too,
Thou art the Moon, Varun, Grandsire,
Hail ! hail to Thee !! a thousand
times,
-
- Hail unto Thee !!! again, again.
40. Prostrate in front, prostrate behind,
Prostrate on ev'ry side to Thee,
In power boundless, measureless,
Thou holdest all, and all art Thou.

41. If deeming Thee but as a friend,
 I call'd Thee Krishna, Yadava,
 Unmindful of Thy Majesty.
 And careless in my love of Thee,
42. If jesting, I irreverence show'd,
 At play, at rest, or at the meals,
 Alone, or in the midst of friends,
 Forgive me, Lord, Thou Limitless.
43. Father of worlds, of all that moves,
 Superior to the Guru's Self,
 There is no one like unto Thee,
 Thy pow'r is known to all the worlds.
44. Therefore I fall before Thee, Lord,
 And with my body worship Thee,
 Bless me as father blesseth son,
 As friend doth friend, lover, his love,
45. Here have I seen what none e'er saw
 My heart is glad, yet faileth me,
 Show me, O God, Thy normal form,
 Mercy, O God of gods, Supreme.
46. With crown and mace and discus
 deckt,
 I fain would see Thee as before,
 Assume again Thy human form,
 O Thousand-arm'd, of many shapes.

The Blessed Lord said:—

47. By grace of Mine, thus hast thou seen
This lofty, transcendental form,
All radiant, glorious, limitless,
That none except thyself beheld.
48. Nor sacrifice, nor Vedic lore,
Nor penance, alms, nor works, indeed,
Can win the vision of this Form
Which, Best of Kurus, thou hast seen.
49. Be not bewildered or afraid,
Because thou hast this Form beheld,
Cast fear away and let thy heart,
Rejoice at this normal shape.

Sanjaya said :—

50. Having thus said to Arjuna,
He did His normal form resume,
And then consoled him, terrified,
Assuming gentle mien again.

Arjuna said :—

51. Beholding this Thy gentle form,
Thy human shape, O Janardan,
I am collected once again,
And have become myself, O Lord.

The Blessed Lord said :—

52. This form of Mine thou hast beheld,
Is very hard to see, O Parth,
The Shining Ones for ever long
That universal form to see.
53. Nor can I thus be seen by man,
Thro' Ved, penance or sacrifice,
As thou hast seen this form of Mine,
O dearest friend, remember this.
54. But by devotion true, alone,
I may be thus perceiv'd by one,
I may be seen, I may be known,
I may be entered, Kunti's son.
55. He who doth actions for My sake,
Who looks on Me as Goal Supreme,
And self surrenders, Pandu's son,
That guileless one must come to Me.

Here Endeth The Eleventh Discourse
Entitled

THE VISION OF THE UNIVERSAL FORM.

TWELFTH DISCOURSE.

Arjuna said:—

1. Those devotees that worship Thee,
With ever harmonised souls,
And those that seek the Undefin'd,
Whether of these is best in Yog ?

The Blessed Lord said:—

2. Who with their minds on Me intent,
Worship Me ever harmonised,
With faith supreme endow'd, attuned,
These, to My mind, are Yogis best.
3. Yet those that worship Absolute,
The Nameless One, Unmanifest,
Pervading all, Unthinkable,
Unchanging and Eternal, too,
4. Keeping the senses in control,
Regarding ev'rything the same,
Rejoicing in the good of all,
These also surely come to Me.
5. But harder is the task of those
That fix their minds on Absolute,
For it is not an easy path,
For souls embodied to attain.

6. Those, verily, that acts renounce,
Are ever bent on Me alone,
And worship Me with minds intent,
Are surely harmonised by Yog.

7. Of these whose hearts are fix'd on Me,
Saviour I become at once,
And lift them from the Ocean, Parth'
Of ceaseless rounds of births and
deaths.

8. Place, then, thy mind on Me alone,
Let Reason thine enter Me, too,
Then doubtless, Parth, thou shalt
abide
In Me hereafter, evermore.

9. But if thou canst not concentrate
On Me with firm and steady mind,
Then by the Yog of Practice seek
To reach Me, Conqueror of Wealth.

10. If also thou canst not apply
Thyselv to constant practice here,
Be then intent on service Mine,
And thou shalt sure perfection gain.

11. If even this thou canst not do,
Then, taking thy refuge in Me,
Renounce all fruit of action done,
And try to gain control of self.
12. For wisdom's better than effort,
And better still to meditate,
Renunciation's best of all,
Which leadeth one to final rest.
13. He who to none beareth ill-will,
Is friendly and compassionate,
Free from attachment, egoism,
Balanced in pleasure and in pain,
14. Content and ever harmonised,
Determinate and self-controll'd,
With mind and reason placed in Me,
My devotee is dear to Me.
15. From whom the world shrinks not in
fear,
Who himself from the world shrinks
not,
Who's free from joy and wrath and
fear,
Such man is always dear to Me.

16. And he who nothing wanteth here,
Is pure, expert and passionless,
Untroubled e'er and unattach'd,
Such devotee is dear to Me.
17. Who neither hateth nor exults,
Nor grieveth nor desireth aught,
Renounceth good and evil both,
Devoted, he is dear to Me.
18. Alike to friend and enemy,
Alike in fame and infamy,
Alike in cold and heat, as well,
In pleasure and in pain the same,
19. Taking as equal praise and blame,
Silent and wholly harmonised,
Homeless and firm and devoted,
Such man is very dear to Me.
20. Those, verily, that do partake
Of this immortal Wisdom taught,
Endow'd with faith in Me, devout,
Are all surpassing dear to Me.

Here Endeth The Twelfth Discourse
Entitled
THE PATH OF LOVE.

THIRTEENTH DISCOURSE.

Arjuna said :—

1. Matter and Spirit and the Field
And Knower of the Field, as well,
Wisdom and that which should be
known.

These I would learn, O Keshava.

The Blessed Lord said :—

2. This human frame is call'd the Field,
Bear this in mind, O Kunti's son,
While he who knoweth it is call'd
The Knower of the Field, forsooth,
3. Know Me as Knower of the Field
In all the Fields, O Bharata,
Knowledge of Field and Knower, too,
Is knowledge true, so I do deem. ✓
4. What that Field is; and what 'tis
like,
How modified, and whence it is,
And what is He and what His pow'r,
Hear that thou now, in short, from
Me.

5. Rishis have sung in diverse ways,
In many a varied chant as well,
In forms of aphorisms divine,
With perfect logic and accent.
6. The Elements and Egoism,
The Reason and Unmanifest,
The Senses ten and one in all,
And fivefold Objects of the Sense,
7. Desire, Aversion, Pleasure, Pain,
Embodied frame, Intelligence,
And Firmness : these in brief de-
scrib'd.
Are Field and its mutations, Parth.
8. And modesty and simple faith
And harmlessness, forgiveness, too,
Service of Guru, rectitude
And purity and self-restraint,
9. Dispassion for objects of sense,
Absence of egoism, insight
Into the pains and ills of birth,
Of death and age and sickness, too.

10. Detachment and absence of love
For son or wife or home or kin,
And constant balance of the mind
In cherished and uncherished things.
11. Unflinching faith in Me thro' Yog,
And disregard for earthly things,
Resort to a sequester'd place,
Absence of wish for company,
12. Fixture in knowledge of the Self,
Direct perception of the truth,
All this I Wisdom take to be,
All else is ignorance, indeed.
13. Let Me now declare to thee
That which thou oughtst to know
 in full,
Which knowledge, life immortal gives
And deals with the Supreme Essence.
14. He everywhere hath hands and feet,
So also faces, eyes, and heads,
And He hath ears on ev'ry side,
Encircling all that lives and breathes.

15. Shining within all pow'rs of sense,
 Yet free from shackles of the same,
 Detach'd from all, yet main support,
 Enjoying all, yet unattach'd.
16. Without all beings and within,
 Immovable and movable,
 By reason of His subtlety,
 He is at hand and yet distant.
17. Though undivided yet He lives
 As distributed in all things,
 He should be known as Prop of all,
 Creator and Destroyer, hence.
18. He is the Light of Lights, forsooth,
 Beyond all darkness said to be,
 Knowledge, its object, all in one,
 And seated in the hearts of men.
19. The Field, its knowledge, and its
 path,
 Have I in brief described to Thee,
 My devotee who knows this all
 Enters My being, Pritha's son !

20. Now know that Matter and the Soul
 Are both without commencement,
 Parth,
 Know also thou that qualities
 Are all alike of matter born.
21. Matter is call'd the base of all,
 The source of causes and effects,
 While Spirit is condition prime
 Of sensing joy and pain of things.
22. Coupled with matter, soul of man
 Useth its diverse qualities,
 Attachment to these qualities
 Breeds good and evil births for him.
23. And Permitter and Looker-on,
 Supporter and Enjoyer, too,
 The Lord Supreme, the Self Supreme,
 Thus is the Soul embodied known.
24. Whoso thus comprehends the Soul,
 And Matter with its qualities,
 He never shall be born again
 Whatever might his conduct be.

25. Some do by meditation see
 And in the body soul perceive,
 Others find it by Sankhya-yoga
 And others by the Action-path.
26. While others ignorant of this,
 Hearing from others, worship Him,
 And thus they cross beyond death
 realm
 Adhering to what they have heard.
27. Whatever creatures are on earth,
 Mobile or immobile, know thou,
 They are of union born, O Parth,
 Of Matter with the Soul Supreme.
28. Seated in all the things that be,
 This Lord Supreme, Essence of all,
 Unperishing mid perishing,
 Who seeth thus, he seeth all.
29. Seeing indeed that everywhere
 The Lord Supreme in all things
 dwells,
 He doth not self destroy, O Parth,
 And thus he treads the Highest
 Path.

30. And he who sees on every side
 That action's done by matter's force,
 Deeming his Self at perfect rest,
 He seeth truly, Pritha's son.
31. And when he doth perceive that here
 All beings have their roots in One,
 Branching forth on different sides,
 Then he doth reach the Goal Supreme.
32. Without a source or qualities,
 Th' imperishable Self, Supreme,
 Though seated in the human frame,
 Works not, nor is he influenced.
33. As ether is affected not
 By reason of its subtlety,
 So seated in the human frame,
 The self is not affected, too.
34. As single Sun illuminates earth,
 So also does the Lord of Field,
 Illuminating Field entire,
 Bear this in mind, O Bharat's son.

35. Those that by Wisdom-eye perceive,
 How Field and Knower differ here,
 From bonds of matter freed for e'er,
 They surely reach Abode Supreme.

Here Endeth The Thirteenth Discourse
 Entitled
**THE DISTINCTION BETWEEN MATTER
 AND SOUL.**

THE FOURTEENTH DISCOURSE.

The Blessed Lord said :—

1. I will again proclaim to thee
 Of entire Wisdom's prime essence,
 Which, having known, all sages have
 Attained to Perfect state beyond.
2. Taking refuge in it, O Parth,
 Their lives attuned to Mine alone,
 They are no longer born on earth
 Nor are they by the Doom disturbed.
3. My womb is the Eternal great,
 I place therein the seed of all,
 Thence is the birth of all the things
 That live and move, O Bharat's son !

4. In whatsoever wombs, forsooth,
They are produced, O Kunti's son,
The great Eternal is their womb
And I their propagating Norm.
5. Sattva, Rajas, and Tamas, too,
Are qualities of matter born,
They bind the Ego in the frame,
The Deathless Self who dwells
within.
6. Of these, the Satvic quality,
All pure and bright and full of health
Bindeth a man to bliss alone,
To perfect Wisdom, Sinless One.
7. Rajas, the passion-born, know thou,
Creates a thirst for life, indeed,
And bindeth dweller in the frame
By bonds of action to this plane.
8. Tamas, which springs from ignorance
Deludes the dweller in the frame,
And bindeth him by heedlessness,
In bonds of sloth and indolence.

9. Sattva is e'er attach'd to bliss,
Rajas to action, Bharat's son,
While Tamas, on the other hand,
To heedlessness and ignorance.

10. Sometimes the Satvic doth prevail
O'er the two remaining moods,
Sometimes the Rajas does the same,
Sometimes Tamas, O Kunti's son.

11. When Wisdom-light is seen to shine
Through all the portals of the frame,
Then be it known, O Pritha's son,
That Sattva is predominant.

12. Greed, enterprise and endeavour,
Desire of gain and restlessness,
These are of Rajas born, forsooth,
Know this, O best of Bharat's sons.

13. Absence of light and stagnant mood,
Delusion, too, and heedlessness,
All these are of the Tamas born,
Listen, O joy of Kuru's line.

14. If when th' embodied soul goes forth,
The mood of Sattvagun prevails,
Then he attains to spotless realms
Of the Great Sages, Kunti's son.
15. If he goes forth mid Rajas mood,
He is among the heroes born,
But if he leaves in Tamas state,
In senseless wombs he falls, indeed.
16. 'Tis said the fruit of Satvic mood
Is harmony and spotlessness,
While pain the fruit of Rajas is,
And Tamas sheer unwisdom brings.
17. From Sattvic mood doth Wisdom
come,
As greed from Rajas doth arise,
While heedlessness, delusion, too,
And ignorance are Tamas-born.
18. They rise upwards who dwell in *Sat*,
The Rajas stay in middle sphere,
The Tamas downwards go, forsooth,
Caught in the trend of evil mood.

19. When the Seer no agent finds
Other than triple quality,
And knoweth that which lies beyond,
Then doth he reach My state divine.
20. And when the dweller in the frame
Transcends this triple mood, O Parth !
Exempt from birth and age and death,
Cup of immortal life he drinks.

Arjuna said :—

21. What are the marks of him, O Lord,
Who hath these qualities cross'd
o'er,
How acteth he, how doth he go
Beyond these triple diverse moods ?

The Blessed Lord said :—

22. Who hateth not, O Pandu's son,
Delusion, light or energy,
Who craveth not for them at all,
Whether they come, or cease to be.
23. He who remains as neutral here,
Unshaken by these qualities,
Who seeing that the moods revolve
Standeth apart and unconcern'd.

24. Balanced in pleasure and in pain,
 To whom clod, stone and gold are
 one,
 The same to loved one and unloved,
 The same in praise and censure, too.
25. ✓ The same in honour and ill-fame,
 The same to friend and enemy,
 To fruit of action unattach'd,
 He is then said to cross them o'er.
26. And he who serveth Me alone
 With constant love and heart devout,
 Crossing beyond the qualities,
 Is fit Eternal to become.
27. So know Me thou as chief abode
 Of life eternal, deathless state,
 Of righteousness and bliss supreme
 Which continue for evermore.

Here Endeth The Fourteenth Discourse
 Entitled
**THE YOGA OF DIVISION OF THE
 THREE QUALITIES.**

FIFTEENTH DISCOURSE.

The Blessed Lord said :—

1. With roots above, and shoots below,
Eternal is Ashvattha call'd,
The leaves of it are hymns, forsooth,
Who knoweth this is versed in Ved.
2. Its branches shoot out, up and down,
Nourish'd are they by qualities,
Objects of sense its blossoms are,
Its roots are bonds of action, too.
3. By none the knowledge of its form,
Its source, its end, its rooting place,
May be perceiv'd, O Pritha's son !
Detachment's weapon cuts it down.
4. That path beyond then may be
sought
From whence is no return to earth,
“To Primal Man I go indeed,
Who is the Fountain-head of all.”
5. Freedom from pride and error, too,
Detachment, dwelling in the Self,
Desire at rest, freedom from pairs,
These all secure immortal life.

6. Nor doth the sun there spread his light
Nor shines the moon, nor fire burns,
Having gone thither none returns,
That is Supreme Abode of Mine.
7. A portion of My Self divine,
Transform'd into immortal spark,
Draweth round it the senses five
With mind as sixth in matter bound.
8. And when the Lord acquireth frame,
And when he doth abandon it,
He seizeth these, when going forth,
As wind takes fragrance from the bloom.
9. Enshrin'd, O Parth, in ear and eye,
In touch, in taste, in smell as well,
And in the mind residing, too,
He doth enjoy objects of sense.
10. Deluded ones do not perceive
When he departeth, when he stays,
Or swayed by qualities, enjoys,
The wisdom-eyed perceive alone.

11. Yogis perceive Him, struggling hard,
 Established in the Self, forsooth,
 While those whose Reason has not
 dawn'd,
 Tho' trying hard, perceive Him not.
12. The light that issues from the Sun,
 Which brightens up this world of men,
 That which is in the moon and fire,
 That splendour, know thou, comes
 from Me.
13. Diving beneath the soil, I give
 Support to ev'ry living thing,
 And having sapful moon become,
 I nourish all the plants on earth.
14. Transform'd into the Fire of Life,
 I enter frames of living things,
 And joining with the vital airs,
 I digest foods of diff'rent kinds.
15. I'm seated in the hearts of all,
 From Me all wisdom doth proceed,
 That which is known thro' Ved am I,
 Vedanta's author, too, I am.

16. There are two principles of life,
 The changing and the changeless One,
 All beings undergo a change,
 The changeless One's Eternal call'd,
17. The Highest Energy, O Parth,
 Is diff'rent from the two above,
 Pervading triple Universe,
 The Deathless Lord supports this all.
18. Since I excel that which decays,
 As also that which decays not,
 I am proclaim'd the Lord Supreme
 In Veda and the Universe.
19. Whoso, delusion-free, perceives
 And knoweth Me as Lord Supreme,
 He, knowing all, doth worship Me,
 With his whole being, Bharat's son.
20. O Guileless One, I have revealed
 This secret teaching for thy sake,
 This known, one gets illumed at once,
 And hath his task accomplish'd soon.

Here Endeth The Fifteenth Discourse
 Entitled
 THE YOGA OF ATTAINING THE
 SUPREME SPIRIT.

SIXTEENTH DISCOURSE.

The Blessed Lord said :—

1. Absence of fear and cleanliness,
And steadfastness in quest of truth,
Gift, self-restraint and sacrifice,
Learning, penance and candidness,
2. Truth, harmlessness, absence of
wrath,
Detachment, peace and purity,
Simplicity, compassion, calm,
Freedom from greed and modesty,
3. Vigour, forgiveness, fortitude,
Absence of envy and of pride,
Coupled with honesty of life,
Are called the properties divine.
4. Hypocrisy and arrogance,
Conceit and wrath and folly, too,
These are his who is born, O Parth,
Endow'd with hellish qualities,
5. The gifts divine set free the soul
As gifts demoniac bind it fast
Grieve not, O Pandu's son, thou art
Endow'd with properties divine.

6. Twofold is world's creation here,
Divine and hellish, justly nam'd,
Divine hath been describ'd atlength,
Now listen, Parth, what hellish
means.
7. Demoniac people never know
Right action or right abstinence,
Nor purity nor decency,
Nor truth is ever found in them.
8. The world is truthless, without base,
Without a God, they say, O Parth,
By forces contrary produced,
And caused by lust and nothing else.
9. Holding this view, these ruin'd souls,
Bereft of reason, terrible,
Come forth as deadly enemies,
For the destruction of the world.
10. By quenchless longing goaded on,
Possess'd with vanity and pride,
Deluded, holding evil thoughts,
They strive with motives all impure.

16. Bewilder'd by their numerous thoughts,
 Enmesh'd in dire delusion's web,
 Addicted to sense-pleasures gross,
 They fall down into hells unclean.
17. Self-glorifying, obstinate,
 Fill'd with the pride of wealth immense,
 Lip-sacrifices they perform
 For show, opposed to Holy Writ.
18. Swollen with pow'r and insolence,
 And egoism and lust and wrath,
 These wicked ones hate Me, O Parth,
 In other bodies and their own.
19. These haters, evil-minded ones,
 Compassionless, and vilest souls,
 I ever throw down into wombs,
 Of demons, hellish and impure.
20. Cast into these demoniac wombs,
 Deluded sore from birth to birth,
 Attaining not to Me, they go,
 To lowest depths, O Kunti's son.

21. Triple's the gate of this dread hell
 Destructive of the Self, forsooth,
 Lust, wrath, and greed of gain, the
 third,
 Therefore let man these three
 renounce.
22. A man lib'rated from these gates
 Of darkness, know thou, Kunti's son
 Accomplisheth his own welfare,
 And sure attains to highest realm.
23. But he, who having cast aside
 The ordinance of Holy Writ,
 Follows the promptings of desire,
 Attaineth not perfection here.
24. Therefore let Scripture be thy guide,
 In knowing right from wrong full well,
 Thus knowing what Shastras ordain,
 Thou oughtst to do thy work, indeed.

Here Endeth The Sixteenth Discourse
 Entitled
**THE YOGA OF DIVISION BETWEEN THE
 DIVINE AND THE DEMONIAC.**

SEVENTEENTH DISCOURSE.

Arjuna said :—

1. Those that discarding Scripture-law,
But full of faith, make sacrifice,
What is their state, O Krishn,
declare,
Pure, passionate, or dark or what?

The Blessed Lord said :—

2. Three-fold by Nature is ordain'd
The inborn faith of humankind,
Pure, passionate, and dark, forsooth,
Hear thou of these, O Bharat's son !
3. The faith of each is shaped to his
Own inward nature, Arjuna,
The man consisteth of his faith,
As is his faith, so is he, too.
4. Pure souls worship the Shining Ones
The passionate, the gnomes and
elves,
The dark folk worship ghosts and
jinns,
And multitudes of goblin hosts.

5. The men who penances perform,
Not sanction'd by the Scripture-law,
By lust and passion goaded on,
Impell'd by force of their desire:

6. Tormenting all the elements
That go to constitute the frame,
And also Me, seated therein,
Know thou these dull demoniac souls.

7. And also food which each one likes
Is three-fold in its nature, Parth,
Likewise penance, worship and gift,
Hear thou the diff'rent kinds of these.

8. The foods that energy augment,
Vigour and health and cheerfulness,
Delicious, bland, substantial are,
These to the pure are ever dear.

9. The foods that are bitter and sour,
Saline, pungent, dry, overhot,
Producing pain, sickness and grief,
Of these the passionate are fond.

10. That which is stale, putrid, corrupt,
Leavings of meals, polluted food,
Unclean and full of stench and rot,
This by the dark is liked the best.

11. The sacrifice which men offer,
Without desire for fruit at all,
As Shastra ordains, as Duty calls,
Such sacrifice is pure, indeed.

12. The sacrifice offer'd with view
To fruit or self-aggrandisement,
O best of Bharatas, know thou,
Such sacrifice is passion-born.

13. Improper sacrifice, bereft
Of food and *mantram*, and of gift,
Empty of faith, or purposeless,
Such sacrifice is call'd the dark.

14. Homage to Gods and Preceptors,
To twice-born men and to the wise,
Cleanness and continence and calm,
These body's penances are known.

15. / A speech causing no disturbance,
 Truthful, pleasant and full of use,
 The reading of the sacred books,
 This penance of the speech is call'd.

16. And mental happiness and calm,
 And silent mood and self-control,
 Along with inward purity,
 This is the penance of the mind.

17. This three-fold penance done by man,
 With utmost faith and mind intent,
 Without desire for fruit at all,
 Is said to be all pure, O Parth.

18. The penance which is practis'd here
 For sake of honour, worship, fame,
 Or for the purpose of display,
 Such penance is of passion born.

19. Penance from delusion sprung,
 Coupled with torture of the self,
 Or with a view to kill someone,
 Such penance is of darkness born.

20. A gift to him who can't return,
 Believing that it should be made,
 In proper place, at proper time,
 To one deserving, pure is call'd.
21. But that which doth expect return,
 Or looks for fruit thereof, O Parth,
 Or which is grudgingly offer'd,
 That gift is surely passion-born.
22. The alms given in unfit place,
 At unfit time, to unfit men,
 Without respect and with contempt,
 That gift is sure of darkness born.
23. "Aum Tat Sat" this is said to be
 The triple word for Brahm Supreme,
 For Brahman, Ved and Sacrifice,
 By that were all ordain'd of old.
24. Therefore, pronouncing sacred
 "Aum."
 The knowers of th' Eternal Brahm,
 Begin all acts of sacrifice,
 All gifts and penances as well.

25. Likewise, uttering "Tat" without
Aiming at fruit of action done,
Those that desire lib'ration here,
Perform all kinds of Sacrifice.
26. The Syllable " Sat " is fitly used
For what is real, pure and true,
Likewise, O Parth, is used this word
To indicate all actions good.
27. And steadfastness in sacrifice,
Penance and gift are also " Sat ",
As action for the sake of Brahm
Is designated by that term.
28. Whatever faithlessly is done,
Oblation, gift, penance or deed,
" Asat," it should be call'd, O Parth,
It is nought here or after death.

Here Endeth The Seventeenth Discourse
Entitled
THE YOGA OF THE DIVISION OF
THREE-FOLD PATH.

EIGHTEENTH DISCOURSE.

Arjuna said :—

1. I wish to know, O mighty-arm'd,
Renunciation's true essence,
And also of relinquishment,
All separate, O Lord of Sense !

The Blessed Lord said :—

2. Sages renunciation call,
Giving up of the heart's desires,
And by relinquishment they mean,
Renouncing fruit of action here.
3. As evil action should be shunn'd,
That's what some thoughtful men
declare,
Whilst sacrifice, penance and gift
Should not be shunn'd, say other
men,
4. Now hear my own conclusions thou,
About relinquishment, O Parth,
For it has been explain'd, O chief,
As three-fold and of diff'rent kinds

5. Sacrifice, penance and gift
Should not be shunn'd by any one,
For they are by the wise declared,
As purifying acts for men.
6. But e'en these actions should be done
Leaving aside desire for fruit,
And free from all attachment, Parth,
This is my certain, best belief.
7. Renunciation of those acts
That are prescrib'd is wrong, indeed,
Relinquishment, delusion-sprung,
Is said to be of darkness born.
8. He who relinquisheth an act,
Saying that it is full of pain,
From fear of suffering to the frame,
Obtaineth not the fruit thereof.
9. He who performs an act prescrib'd,
Saying, " It should be done, of
course,"
Relinquishing desire for fruit,
This function is regarded pure.

10. The one who thus relinquisheth,
Pure, full of light, and doubtless is,
Hateth not actions unpleasant,
Nor is to pleasant acts attach'd.

11. Nor can embodi'd beings here
Relinquish action as a whole,
He who relinquisheth the fruit,
Is said to be Renoucer true.

12. Good, evil, mix'd—threefold is fruit
For non-relinquisher, O Parth,
But for the one that doth renounce
There is no fruit of action here.

13. Now causes five, O Mighty-arm'd!,
Learn thou of Me, as Sankhya
declares,
For the accomplishment of all
The actions which a man performs.

14. The body and the actor, too,
The various organs, energies,
And Gods that over these preside,
These are the fivefold entities.

15. Whatever act a man performs,
By body, speech, or by the mind,
Whether that act be right or wrong,
The above five its causes are.

16. That being so, who, verily,
Owing to lack of knowledge true,
Looketh on self as doer of things,
Dull-headed, he perceiveth not.

17. But who is free from egoism,
Whose Reason is affected not,
Though he may slay these peoples
all,
He slayeth not, nor is he bound.

18. Knowledge, the knower, what to
know,
These three impulse to action are,
The organ, action, actor, third,
These three are elements of deed.

19. Knowledge and act and actor, too,
According to their nature's moods,
Fall into three classes distinct,
Now hear thou duly these from Me.

20. That by which the Immortal One
 Is seen as seated in all things,
 The Partless midst divided ones,
 Know thou that knowledge to be pure.
21. But knowledge which regardeth,
 Parth,
 As separate all living things,
 And counts all beings one by one,
 That knowledge is of passion born.
22. While that which clings to one thing,
 Parth,
 As if it were the all in all,
 Bereft of reason, narrow, vain,
 Such knowledge is of darkness born.
23. An action which is done, O Parth,
 By one desirous not of fruit
 Free from attachment, love or hate,
 That action is regarded pure.
24. But action that is done by one,
 Who longs for fruit of what he does,
 With egoism or much effort,
 That is regarded passionate.

25. All actions on delusion based,
Without regard to consequence,
Without regard to loss or harm,
Such acts from darkness surely
spring.
26. Free from attachment, ego-less,
Endued with strength and confidence,
Unchanged by failure or success,
Such actor is regarded pure.
27. Impassion'd, wishing action's fruit,
Greedy and harmful and impure,
E'er influenced by joy and grief,
Such actor is call'd passionate.
28. Discordant, vulgar, and stubborn,
Cheating, malicious, indolent,
Despairful, ever putting off,
Such actor is regarded dark.
29. Reason and firmness also are
Threefold, owing to qualities,
Hear thou from Me, Winner of
Wealth,
As I describe them one by one.

30. Reason which knoweth energy,
 Abstinence, fit and unfit act,
 Fear, restraint and fearlessness,
 And freedom, too, is surely pure.
31. That by which one doth understand
 Awry the right and wrongful acts,
 And also what is fit, unfit,
 That Reason's passionate, O Parth.
32. That which, enwrapp'd in darkness
 dire,
 Thinketh a wrongful act as right,
 And seeth all things upside down,
 That Reason is of darkness born.
33. The steady firmness by which one,
 Seated in Yog, restrains the mind,
 Controlling life-breath and the sense,
 That firmness is regarded pure.
34. But firmness by which, Arjuna,
 One holdeth fast to duty here,
 Desiring fruit of action done,
 That firmness passionate is call'd.

35. That by which one, from stupid mood,
 Doth not abandon sleep or fear,
 Grief and despair and also pride,
 That firmness, Pritha's son, is dark.
36. And now I would declare to thee,
 Three kinds of pleasure, Bharat's son,
 That in which one rejoiceth,
 And which putteth an end to pain.
37. That which at first is venom-like,
 But at the end is nectarine,
 Born of the knowledge of the Self,
 That pleasure is regarded pure.
38. That which from union of the sense,
 At first as nectar seems to be,
 But in the end is venom-like,
 That pleasure's passionate, indeed.
39. That pleasure which is both at first
 And afterwards delusive here,
 Grounded in sleep and indolence,
 That is regarded to be dark.

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 Abstinence, fit and unfit act,
 Fear, restraint and fearlessness,
 And freedom, too, is surely pure.
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 Awry the right and wrongful acts,
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 Grief and despair and also pride,
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38. That which from union of the sense,
 At first as nectar seems to be,
 But in the end is venom-like,
 That pleasure's passionate, indeed.
39. That pleasure which is both at first
 And afterwards delusive here,
 Grounded in sleep and indolence,
 That is regarded to be dark.

40. And there is not an entity,
Either on earth or heavens high,
Among mankind or Shining Ones,
Exempt from these three qualities.

41. Of Brahmans and of Kshatriyas,
Of Vaishyas and of Shudras, too,
The duties have all been defin'd,
According to these qualities.

42. Serenity and self-restraint,
Penance, forgiveness, purity,
Uprightness, wisdom, sacred lore,
And faith are duties Brahman's own.

43. Prowess and splendour, firmness, too,
Dexterity, and open hand,
Not flying from the battle-field,
Are Kshatri's duties nature-born.

44. Ploughing, protection of the kine,
And trade are Vaishya duties call'd,
While service of the other three
Is Shudra's duty nature-born.

45. Man reacheth full perfection here
 By doing duty nature-born,
 Listen now how perfection's gain'd,
 By one who duty well performs.
46. He who is Source of living things,
 By Whom all this pervaded is,
 His worship with one's duty join'd
 Secures a man perfection here.
47. Better one's duty meritless,
 Than other's, tho' accomplish'd well,
 He, who performs his duty here,
 Incurs no sin at all, O Parth.
48. Duty congenital, O Parth,
 Tho' faulty, shouldn't be giv'n up,
 All undertakings are, indeed,
 Clouded by faults, as fire by smoke.
49. Whose Reason is attachment free,
 The Self subdued, desires at rest,
 He by renunciation gains
 Freedom from obligation here.

50. How he, who hath perfection gain'd,
 Obtaineth the Eternal Brahm,
 That highest state of Wisdom rare,
 Learn thou from Me in brief,
 Kaunteya.
51. United to the Reason pure,
 Controlling Self by firm resolve,
 Aband'ning all objects of sense,
 Having laid love and hate aside,
52. Residing in a lonely place,
 In body, speech and mind restrain'd,
 On meditation all intent,
 Taking refuge in unconcern,
53. Casting aside all egoism,
 All arrogance, desire and wrath,
 Exempt from greed, selfless and
 calm,
 To be Eternal he is fit.
54. Transform'd to Brahm, serene in Self
 He neither grieveth nor desires,
 The same to all the living things,
 Devotion unto Me he gains.

55. Through love he comes to know
Myself,
Knows who and what in truth am I,
Having thus known Me in essence,
He forthwith entereth Supreme.
56. Tho' doing ever actions all,
He takes refuge in Me, O Parth,
And by My grace he doth obtain
Eternal, changeless state of Mine.
57. Renouncing mentally in Me
All works, with Me as final goal,
In Yog of Discrimination vers'd
Have thou thy thought e'er fix'd on
Me.
58. Thinking on Me, thou shalt surmount
All obstacles by grace of Mine,
But if from egoism thou wilt
Not listen, thou shalt come to grief.
59. Entrench'd in egoism thou think'st
In battle I will not engage,
But purposeless is thy resolve,
For Nature will constrain thee, Parth.

60. Bound by thy duty, nature-born,
 Thou shalt be forced to do, Kaunteya,
 Which, from delusion, at this time,
 Thou thinkest thou oughtst not to do.
61. The Lord who dwelleth in the hearts.
 Of living things, O Arjuna,
 The Same moves all by mystic power,
 As mounted on a potter's wheel.
62. Flee unto Him for shelter thou,
 With all thy might, O Bharat's son,
 And by His grace thou shalt obtain
 Supreme abode and lasting calm.
63. Thus have I unto thee declared
 This secret great, Wisdom's essence,
 Having reflected on it full,
 Act thou as thou likest, O Parth.
64. Listen thou once again to Me,
 To this My Word Supreme, O Parth,
 This sovereign secret I bestow
 On thee, My darling, stout of heart.

65. Merge thou thy mind in Me, devote
 Thyself to Me, make sacrifice,
 Prostrate thyself, and thou shalt
 come,
 To Me, My darling, trust My word.
66. Abandoning all other paths,
 Come unto Me, and shelter seek,
 I'll set thee free from all thy sins;
 Yield not thyself to sorrow, then.
67. This secret thou shouldst not reveal
 To one who is without penance,
 To one without devotion, too,
 Nor yet to him who Me reviles.
68. But he who, this Secret Supreme
 To devotees of Mine declares,
 Paying due homage unto Me,
 He shall approach Me without doubt.
69. Nor is there one amongst mankind,
 Who better service does to Me,
 Nor any other shall be more
 Beloved by Me on earth, O Prince.

70. And whoso will study full well
 This sacred dialogue of ours,
 By him I shall be worshipped,
 With Sacrifice of Wisdom, here.
71. The man also, who, full of faith,
 Listens to it, with heart devout,
 Ee'n he, exempt from ills of life,
 Obtaineth radiant worlds beyond.
72. Hath this been heard, O Pritha's son
 By thee with mind intently fix'd
 Has thy delusion error-born
 Left thee, O Conqueror of Wealth?

Arjuna said :—

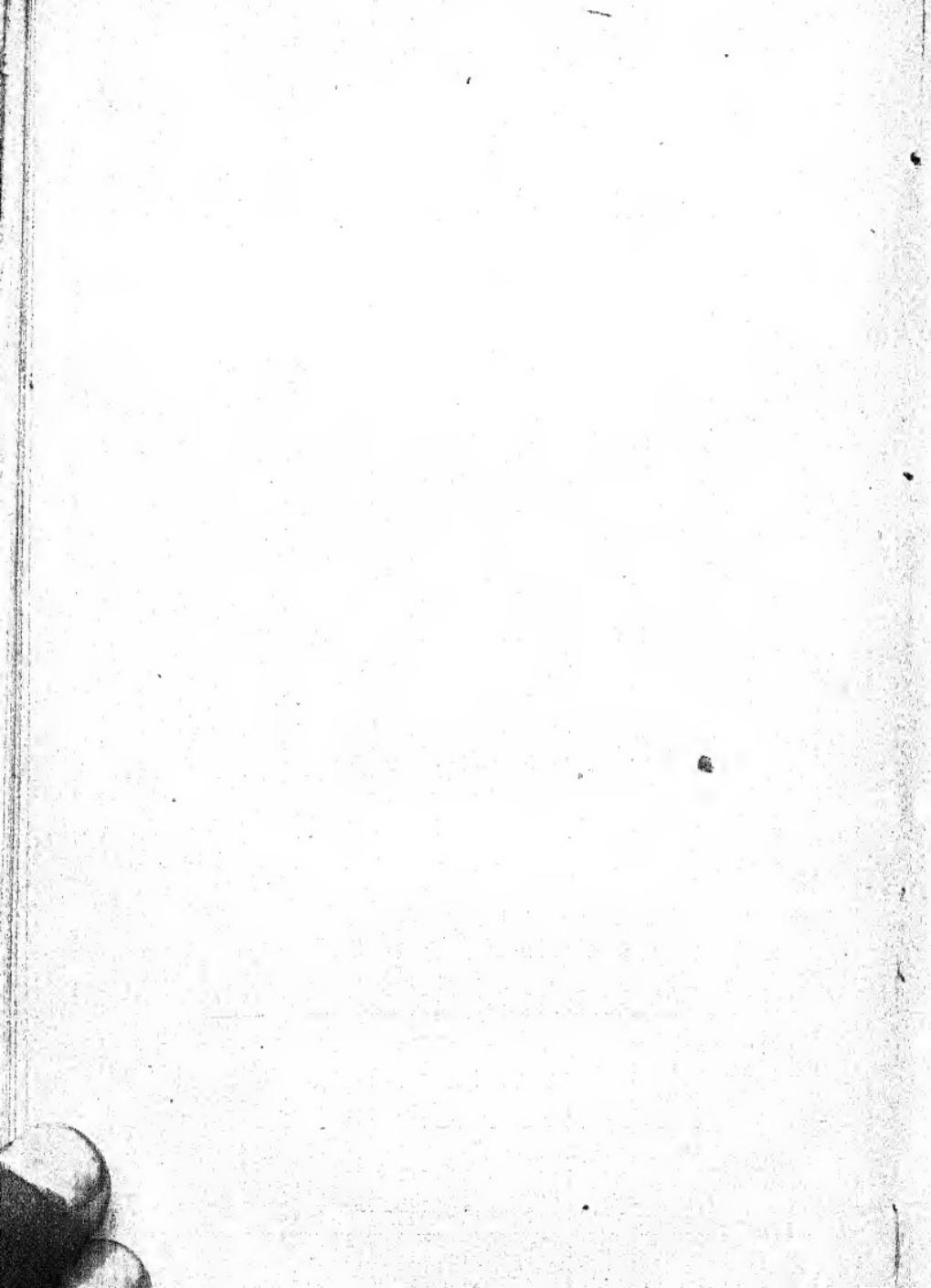
73. Destroy'd my delusion is,
 And Knowledge gain'd thro' Grace
 of Thine,
 And I am firm, My doubts have fled,
 And I will do as Thou dost bid.

Sanjaya said :—

74. I heard this marvellous discourse,
 Of Vasudev and Pritha's son,
 Which, full of wonder, as it is,
 Causeth my hair to stand on end.

75. Through Vyasa's favour, King of men,
 I listen'd to this secret Yog,
 From Krishn, the Lord of Yog
 Himself,
 By His own lips divine proclaim'd.
76. When I remember, King of men,
 That holy, marvellous discourse,
 Of Keshav with Prince Arjun, I
 Rejoice again and yet again ;
77. Rememb'ring oe'r and o'er again
 That awful form of Hari, too,
 Great is my wonder, Lord, and I
 Rejoice again, again, again.
78. Where'er is Krishna, Yoga's Lord,
 Where'er is Arjun, Archer great,
 There shall abide for evermore,
 Fortune, success and righteousness.

Here Endeth The Eighteenth Discourse
 Entitled
**THE YOGA OF LIBERATION BY
 RENUNCIATION.**
AUM! TAT!! SAT!!!



OM !

APPENDIX A.

THE GLOSSARY OF PROPER NAMES.

(Arranged in Alphabetical Order.)

A.

Achyuta ... Undeteriorating or unchanging. A name of Vishnu or Krishna.

Aditya ... The Sun-god. These are twelve in number of whom the chief bears the name of Vishnu.

Agni ... The God of Fire. In the Vedas, a name of the Supreme Being.

Airavata ... Indra's elephant.

Akshara ... The Imperishable. One of the names of Brahm or the Supreme Being.

Anauta ... The Interminable. The King of venom-less snakes. Also one of the names of Brahm or Supreme Being.

Anantvijaya, The endless Victory. Name of King Yudhishthira's conch-shell.

Arjuna ... The third son of Pandu and the most famous archer of his age. The Achilles of the Mahabharata.

Arya ... Noble, high-born.

Aryaman ... The King of the Manes.

Ashvins ... The Twin-gods of the Dawn.

Ashvatha ... The Ficus Religiosa. The Pipal tree.

Ashvatthama, Son of Drona, the common preceptor of the Kurus and the Pandus, and the second Generalissimo of the Kurus

on the field of Kurukshetra in the Great War of the Mahabharata.

Asura ... Demon or Rakshasa or evil-spirit.

B.

Bharata ... One of the ancient rulers of India, and the common ancestor of both the contending parties in the Great War.

Bharata ... A descendant of Bharata. A patronymic of Arjuna as well as of Dhritarashtra in the Bhagavad Gita.

Bhim ... The second son of Pandu by his first wife, and the strongest man of his age.

Bhishma ... Better known as Bhishma Pitamaha. The com-

mon grand-father of the Kurus and Pandus, and the first Generallissimo of the Kauravas in the Great War.

Bhrigu ... The greatest of the seven Rishis or Saints.

Bhutas ... Better known as Mabhuatas. The elements (earth, water, fire, air and ether). Also elementals or nature-spirits.

Brahm ... A name of the Supreme Being. The Universal Soul. Also Veda.

Brahman ... A member of the first of the four principal castes or sub-divisions of Society.

Brihaspati ... The preceptor or guru of the Devas or Shining Ones.

C.

Chekitana ... A prince of the Vrishni race.

Chitraratha, The chief of the Gandharvas or celestial musicians.

D.

Daitya ... Demon, lit. the son of Diti.

Danava ... Lit. The son of Danu.
Demon ; evil spirit.

Deva ... A god or deity. One of the Shining Ones.

Devadatta ... Lit. God-bestowed. Name of Arjuna's conch-shell, so called because given him by Indra, the king of the gods.

Dhananjaya, A name of Arjuna, signifying "Lord of Wealth."

Dharm-Kshetra. Lit. The Field of Righteousness.

Dhrishtadyumna. Son of Drupad, the King of Panchal.

Dhrishtaketu The prince of Chedi.

Dhritarashtra The congenitally blind father of the Kauravas, and Pandu's elder brother.

Draupadi ... Daughter of Drupad, the King of Panchal, and wife of Arjuna.

Draupadeya, Son of Draupadi.

Drona ... The common preceptor or Guru of the Kurus and Pandus. Better known as Dronacharya or simply Acharya. He was the second in command in the Great War. He was a Brahman by caste.

Drupada ... King of Panchal and the father-in-law of Arjuna.

Duryodhana, The eldest of the hundred sons of Dhritarashtra and the Crown Prince

of Hastinapur. He was the fire-brand of the Mahabharata and brought ruin and desolation to the entire Kuru race.

E.

- Ekakshara* The one-syllabled "Om".
Brahm. The symbol of the Universal Soul.

F.

Nil.

G.

- Gandharva* ... Celestial musician or musician of the gods.
Gandiva ... Name of Arjuna's bow.
Gayatri ... The most potent and potential of Vedic *mantras*, commonly called the mother of the Vedas. It is the starting point of Buddhi-yoga and the common centre of human and divine intelligence.

Govind ... A name of Shri Krishna.

Gudakesh ... A name of Arjuna, signifying "Lord of Sleep," that is sleepless or ever vigilant.

Guru ... A preceptor, teacher, tutor or instructor.

H.

Himalaya ... Lit. the abode of snow. The highest mountain ranges in the world.

Hrishikesh, A name of Shri Krishna, signifying "the Lord of the Senses."

I.

Ikshvaku ... Manu's son and the most famous ancestor of the Solar dynasty.

J.

Jahnavi ... Lit. the daughter of the Sage Jahnu. Also known as Jahnukanya. The Ganges. "Ganga's Holy Stream."

(9)

Janaka ... One of the royal sages of ancient Aryavarta ; better known as Videha. He reached very nearly the ancient Greek ideal of a King-philosopher or a Philosopher-king. The father-in-law of the great king Shri Rambchandra.

Janardana... A name of Bhagwan Shri Krishna. Lit. "chaser of the evil-doers."

Jayadratha, The son-in-law of King Dhritarashtra. One of the Kuru commanders in the Great War.

K.

Kamdhuk ... The cow of Plenty, capable of fulfilling all desires.

Kandarpa ... The God of Love or Desire, signifying cupi-

dity, passion or lust.
Cupid.

Kapidwaja ... Lit. "Ape-bannered." A name of Arjuna.

Kapila ... One of the most famous sages of ancient Aryavarta. The author of the Sankhya Philosophy.

Karna ... The Hector of the Mahabharata, and one of the greatest warriors of his age. He was "the prop and pillar" of Duryodhana, and the third Generalissimo of the Kurus on the plain of Kurukshetra.

Kashiraj ... The King of Kashi, modern Benares.

Kaunteya ... Lit. The son of Kunti. A patronymic of Arjuna

Keshava ... A name of Lord Shri Krishna.

- Keshi* ... A demon in the shape of a wild horse, killed by Bhagwan Shri Krishna.
- Keshini-shudan.* Lit. The controller of Keshi. A name of Lord Shri Krishna.
- Kripa* ... Better known as Kripacharya. A Brahman Commander in the great War. He was closely related to the Great Drona and fought on the Kuru side.
- Kshatriya* ... A warrior, a member of the warrior caste.
- Kshetra* ... Lit. a field. Body or physical frame in the sense of the Gita.
- Kshetrajna* ... Lit. The knower of the field. The Soul.
- Kunti* ... The mother of Yudhishthira, Bhima and Arjuna. The first wife of King Pandu. Her other name was Pritha.

Kuntibhoja ... Brother of Kunti, and the maternal uncle of the Pandavas.

Kuru ... The common ancestor of the Kauravas and Pandavas.

Kurukshetra, Lit. The field of Kuru. The famous plain on which the bloody battles of the Mahabharata were fought.

L.

Nil.

M.

Madhava ... A name of Bhagvan Shri Krishna.

Madhusudan, A name of Lord Krishna.

Maharshi ... A great sage. A saint.

Makara ... The Shark. The alligator or crocodile.

Manipushpak, Lit. "Gem-flowered." Name of Sahadeva's conch-shell.

Manu ... One of the sons of Brahma, and the progenitor of the human race. The first ruler and legislator of mankind. They are fourteen in number, one for each kalpa or cycle.

Marga-shirsha. The month of November.

Marichi ... The chief of the Wind-gods.

Marut ... Wind-god.

Meru ... The famous "Golden Hill." The Olympus of the Hindus.

Mrigendra ... Lit. "The king of the beasts." The Lion.

N.

Nakula ... The fourth son of Pandu by his second wife Madri. One of the half-brothers of Arjuna.

Narada ... The most famous of the celestial Rishis. A celebrated musician or Doctor of Music.

Narayana ... Lit. One whose abode is in the waters. A name of Vishnu.

O.

Om or Aum, The most sacred syllable of the Scriptures. The Ism-i-azam of the Sufis or Persian philosophers. The sacred symbol of the Trimurti or Trinity.

P.

Panchjanya, The conch-shell of Bhagvan Shri Krishna. So-called, because it was made from the bones of Panchjan, a giant whom the Blessed Lord killed.

Pandava ... Lit. The son of Pandu.

Equally applicable to
Yudhishtira, Bhima,
Arjuna, Nakula and
Sahadeva.

Pandu ... The king of Hastinapur,
and the father of the
five famous heroes of
the Mahabharata.

*Param-
purusha.* The Supreme Being.

Parantapa ... Lit. "The Scorcher of
foes." One of the epi-
thets of Arjuna and
Shri Krishna.

Parth ... Son of Pritha or Kunti.
One of the first three
Pandavas. Commonly
applied to Arjuna in
the Bhagavad Gita. A
remote ancestor of the
Parthians.

Paundra ... The name of Bhima's
conch-shell.

Pitri ... An ancestor. One of the manes.

Prahlad ... Son of the Universal Monarch Hiranya Kashipu, and the most famous of Bhagavad Bhaktas or the Lord's Devotees.

Prajapati ... The Demi-urge or the creative element of God personified. The four-faced Brahma. Also applied to Daksha and other sons of Brahma commissioned to propagate the human race. The Fashioner and Architect of the Universe.

Prakriti ... Nature. Sometimes called Maya. Matter personified.

Preta ... One of the elementals.

Pritha ... A name of Kunti, the first wife of Pandu and the mother of Yudhishthira, Bhima and Arjuna.

Purujit ... The foster-brother of Kunti.

Purushottam, Lit. "The best of men." A name of the Lord Shri Krishna. So-called because he was the greatest and the best man of his age, "the most perfect man of all time."

Q.

Nil.

R.

Rakshasa ... Demon, evil spirit, night-ranger.

Rama ... Son of Dashratha, King of Ayodhya. The ideal ruler of mankind. Regarded as one of the

ten principal incarnations of the God Vishnu.

Ravi ... Sun ; the Sun-god.

Rudra ... Terror-gods. These are eleven in number. Shankara is their chief.

S.

Sadhyas ... A race of demi-gods or inferior divinities. The *Dei Penates* of the ancient Greek and Roman mythologies

Sahadeva ... The fifth son of Pandu by his second wife Madri. A half-brother of King Yudhishtira.

Sanjaya ... The priest and counsellor of Dhritrashtra, and the narrator to him of the events on the field of Kurukshetra. It is believed that the sage Vyasa had bestowed

"an eye divine" on him
and so he could see
every thing at a long
distance.

Saubhadra ... The son of Subhadra, the sister of Shri Krishna and the wife of Arjuna. His other name was Abhimanyu. He is the most eminent child-warrior of the Mahabharata.

Saumdatti ... The son of Somadatta. Another name of Jayadratha, the husband of Duryodhana's sister.

Savyasachin, Lit. Left-handed one. One of the epithets of Arjuna who could shoot with his left hand as well as with his right.

Shaibya ... A prince of the Shibi race.

Shankara ... The chief of the eleven Rudras. A name of the great God Maha-deva.

Shikhandin, A son of King Drupad and brother of Dhrishtadyumna.

Siddhas ... Perfected ones. Sages like Kapila and Vamdeva who attained to perfection even here on earth.

Skanda ... The son of Shiva and Parvati and the Generalissimo of the celestial armies. "The commander-in-chief of the Gods."

Sugboska ... Lit. "the Dulcettone." The conch-shell of Nakula.

Suras ... the gods.

T.

Nil.

U.

Uchchai Indra's horse.

shravas.

Ushanas ... The priest and preceptor of the demons. The greatest of the bards of Heaven. The son of Bhrigu.

Ushmapas ... Lit. "the eaters of Hot meals." The Pitrис.

Uttamaujas, A prince of the Vrishni race to which Lord Krishna himself belonged.

V.

Vainateya ... Garuda or eagle on whom Vishnu rides. Lit. "The son of Vinata."

Vajra ... The Thunderbolt.

Varshneya ... A descendant of Vrishni. A member of the Vrishni race. An epithet or patronymic of Lord Krishna.

<i>Varuna</i>	... The Sea-god.
<i>Vasus</i>	... A race of demi-gods.
<i>Vasudeva</i>	... A name of Bhagvan Shri Krishna.
<i>Vasuki</i>	... The serpent-king.
<i>Veda</i>	... The whole circle of knowledge, human and divine. Exact Science. The four Sacred Books known as Rik, Sama, Yajus and Atharva.
<i>Vikarna</i>	... One of Duryodhana's 100 brothers.
<i>Virat</i>	... Ruler of the Matsyas. Father-in-law of Abhimanyu, the heroic son of Arjuna and Subhadra.
<i>Vishnu</i>	... Lit. All-pervading. The Universal Soul. The greatest God of the Hindu Pantheon. The Preserver in the Hindu Trinity.
<i>Vishvas</i>	... A race of inferior divinities.

Vittesha ... Kubera, the God of Wealth.

Vivasvan ... The Sun-god, said to be the progenitor of the Solar Dynasty, the history of which is related in the Ramayana.

Vrikodara ... A name of Bhima. Lit. "the wolf-bellied." So-called because of his enormous appetite. He was a regular gourmand.

Vyasa ... The sage of that name. The author of the Mahabharata. One of "the perfected ones." Regarded as one of the 24 incarnations.

W.

Nil.

X.

Nil.

Y.

Yama ... The God of Death. The Indian Pluto.

Yudhamanyu, A prince of the Vrishni or Yadava race.

Yudhishtira, The eldest son of Pandu. The "Dharmraj" or "Righteous King" of Hindu History. The Solomon of Indian Folk-lore. The wisest king of the Lunar Dynasty, as Rama was of the Solar.

Yuyudhana... Better known as Satyaki, a prince of the Yadu race.

Z.

Nil.

OM !

APPENDIX B.

The Glossary of Philosophical and Technical Terms.

(Arranged in Alphabetical Order.)

A.

Abhyas ... Practice.

Abhyas Yoga, Meditation-practice.

Adharma ... Vice; sinfulness; unrighteousness; the opposite of Dharma.

Adhibhut ... The Supreme Being in the physical world.

Adhidaiva ... The Supreme Being.

Adhiyajna ... The Supreme Sacrifice.

Adhyatman, Reality underlying the individual self.

Adhyatma The Science of the Soul;
Vidya. Psychology or Metaphysics.

- Agha* ... Sin; crime; evil propensities.
- Ahamkara* ... Egoism; the sense of individual self; self-consciousness.
- Akshara* ... Lit. Imperishable. An epithet of the Supreme Being.
- Amrita* ... Nectar; immortality.
- Apana* ... One of the five vital airs. The downward life-breath.
- Asat* ... Bad; inauspicious; non-existent. The opposite of *sat* which means existence and goodness.
- Ashvattha* ... The *Ficus religiosa*. The Pipal tree. Emblematical of *Samsara* or the course of worldly life.
- Asura* ... A demon; an evil spirit. Opposite of *Sura* which means 'god', 'angel', or good spirit.

Atman ... The Soul. Applied to the *individual* as well as the *universal* soul.

Avyakta ... Undifferentiated ; unmanifest. In a chaotic state. Formless.

B.

Bhakti ... Love ; devotion.

Bhakti-Yoga, The Doctrine of God-love or devotion.

Bhavana ... Sentiment ; feeling ; regard ; affection ; trend of thought.

Brahm ... The Supreme or universal soul.

Brahma ... The four-faced Demiurge or Architect of the Universe. Also means the Veda.

Brahmachari, One vowed to study and continence.

Brahman ... A member of the first of the four primitive

castes or sub-divisions
of society. A dvija or
twice-born.

Brahmanda... Cosmos.

*Brahma-
juana.* Knowledge of the Supreme Being. Knowledge of the Vedas.

*Brahma-
nirvana.* Final and complete emanation. Absorption into the Supreme Being.

*Brahma-
Sutra.* Aphorisms which treat of the knowledge of Brahm or the Supreme Being.

Buddhi ... Intellect; the discriminative faculty of the mind.

Buddhi-yoga Discriminating knowledge. Knowledge which enables us to distinguish between right and wrong. Dawn of in-

telligence. Inward illumination.

C.

Chetana ... Consciousness.

Chhanda ... Metre; hymn; song; verse.

D.

Dakshina- The Southern Solstice.
yana.

Danam ... The same as the Latin word 'donum'. A gift; an offering.

Danava ... A demon or evil spirit.

Deva ... A god; an angel; one of the Shining ones.

Dharana ... One of the principal stages in the Yoga practice.

Dharma ... Virtue; duty; righteousness. There is no single word in the European languages to give an

exact idea of what Dharma means and constitutes.

Dhriti

... Patience; perseverance.

Dhyana

... Meditation.

Dhyana-Yoga.

Practice of meditation.

Dukha

... Pain.

Dvandva

... Pairs of opposites, such as, pleasure and pain; profit and loss; success and failure, etc.

Dvesha

... Hatred; hate; malice prepense.

Dvija

... Twice-born. Generally applied to Brahman, Kshatriya and Vaishya after the initiation ceremony.

E.

Ekakshara

"Om" or "Onkar," a

Brahm.

symbol of the Supreme Being.

F.

Nil.

G.

Gayatri ... The holiest of the Vedic metres.

Guna ... A quality or attribute. Generally applied to the three qualities or attributes of Nature, known as *Sattva*, *Rajas* and *Tamas*. *Sattva* is the principle of harmony; *Rajas*, the principle of activity and *Tomas* the principle of indolence. The principles of Motion and Rest in modern physical sciences are governed by *Rajas* and *Tamas* respectively.

Gunatit ... One who is beyond the triple quality. A Jivan-mukta, a Siddha or Perfected One.

Guru

... A preceptor, teacher or instructor. A spiritual guide.

H.*Hetu*

... Cause; the principle of causation.

I.*Ichha*

... Desire, "the direful spring of woes unnumbered"; the prime cause of the rounds of births and deaths.

Indriya

... A sense; any one of the ten principal senses or sense-organs.

Indriya-gochar.

... The five objects of the senses, that is, sound, touch, taste, colour (or form) and smell.

J.*Japa*

... Silent repetition of a *mantra* or sacred text. Recitation.

Jaya ... Success; profit; gain victory.

Jivan-mukta, Lit. one who gets liberated in this very life. A Siddha or perfected one.

Jnana ... Full and perfect knowledge. Knowledge of the soul.

Jnana-yoga... The Path of Knowledge. Emancipation of the individual soul through right knowledge.

K.

Kalpa ... A cycle.

Karma ... Action; Work.

Karma-yoga, The Path of Action ; The way of works.

Kratu ... Vedic sacrifice.

Kshara ... Lit. Perishable. Generally applied to mundane things which decay and die.

Kshatriya ... A warrior; a member of the second or military caste.

Kshetra ... Lit. a field; 'body' in the meaning of the Gita.

Kshetrajna ... Lit. One who knows the field; 'soul' in the meaning of the Gita.

L.

Loka-sangraha. Lit. Organisation of society. 'World's welfare' in the sense of the Bhagavad Gita. Loka-sangraha is a higher ideal than the "Greatest good of the greatest number" of western philosophers.

M.

Mahabut ... The elements, that is, earth, water, fire, air, and ether.

Maharatha... A great warrior; a field-marshall. "A warrior who could fight ten thousand archers single-handed."

Manas ... The mind; regarded as 'the eleventh sense' by Hindu psychologists.

Manishi ... A sage; a wise man.

Maya ... Illusion.

Moha ... Spiritual darkness.

Moksha ... Liberation; salvation; emancipation.

Mukta ... Liberated; emancipated.

Mukti ... Liberation; salvation; emancipation.

Muni ... Lit. a thinker; a sage, a hermit; an ascetic; a wise man.

N.

Nara ... Lit. A male; male energy personified.

Narayana, Lit. One whose abode is
in the waters. An epithet of the God Vishnu.

Nara- Arjuna and Shri Krishna
Narayana. signifying highest energy, human and divine.

Nirvana ... Final emancipation.

O.

Om ... The most sacred, potent
and potential syllable
in the scriptures of the
Hindus. The *Ism-i-
azam* of the Sufis or
Persian philosophers,

P.

*Param-
purusha*. The Supreme Being.

Pindo-daka... Rice-balls and libations.
Refers to the well-known Shraddha ceremony of the Hindus.

Prajapati ... Lit. The Lord of creation
or created beings.

Generally applied to Brahma, the Fashioner and Architect of the Universe. A progenitor of the human race.

Prajna ... Wisdom; intelligence; common sense.

Prakriti ... Nature; primordial stuff of which everything material is constituted.

Pralaya ... Dissolution.

Pran ... Life-breath; the upward life-breath.

Pur ... "The city of Brahman with nine gates." The human body.

Purusha ... The Supreme Being.

Purushottam, Lit. "The best of men." Generally applied to Shri Krishna, as he was the greatest and the best man of all ages and countries.

Q.

Nil.

R.

Rajas ... One of the three principal qualities or attributes of nature (matter). The principle of motion or activity.

Raja-yoga ... The Science of mental control.

Rik ... One of the four Vedas, generally known as Rigveda.

S.

Samadhi ... The highest state of meditation. The final stage in the yoga practice.

Saman ... One of the four Vedas, commonly known as Samveda.

Sanghata ... Lit. The aggregate. "The human body in the

meaning of the Bhagvad Gita.

Sankalpa ... Delusion, fancy or imaginings.

Sankhya ... Materialism.

Sannyasa ... Renunciation: Renunciation of the fruit of action, not of action, work or duty.

Sansara ... The world as it goes.
The course of worldly life. Mundane affairs.

Sat ... Existence ; goodness.

Sattva ... The principle of harmony.

Shudra ... A member of the lowest order of Society.

Shruti ... Lit. "that which is heard." Generally applied to the Vedas and Vedic literature. The Upanishads are included under the term Shruti.

Smriti ... Lit. "that which is remembered." Generally applied to the Dharma-Shastras or Codes of Law; such as Manu-smriti, Yajnavalkya-Smriti, Parashar-Smriti, Narada-Smriti, etc.

Sthitaprajna, Steady-minded.

Sukh ... Pleasure, as opposed to Dukha, pain.

Sur ... God, angel, heavenly being.

Swadhyaya... Study of sacred books; Research work; Self-study.

Swarga ... Paradise; Indra's heaven.

T.

Tamas ... The principle of rest or indolence.

Tapa ... Penance; austerities.

Triguna ... The three qualities or attributes of matter,

known as Sattva, Rajas
and Tamas. The prin-
ciples of Harmony,
Motion and Rest.

Trigunatit ... Lit, One who has crossed
over the three qualities.
An emancipate. A
Jivan-mukta.

Tyaga ... Renunciation of the fruit
of action.

U.

Uttarayana, The Northern Solstice.

V.

Vada ... Arguing with the object
of ascertaining the
truth of a proposition.
One of the three logical
forms of argument.

Vaishya ... A member of the third
order of Society; a
member of the trading
or commercial class.

Vaishwanra, The digestive heat of the stomach.

Vibhuti ... Divine Glories.

Vijnana ... Science of the Soul; the highest knowledge; the knowledge of Brahman or the Supreme Being.

W.

Nil.

X.

Nil.

Y.

Yajna ... Sacrifice; sacrifice of the passions, emotions and appetites in the meaning of the Bhagavad Gita.

Yajus ... One of the four Vedas commonly known as Yajurveda.

Yoga ... Lit. Union. The term Yoga has many meanings in the sense of the

Gita Scripture. Some of these are union, efficiency; skill in action; meditation; right performance of one's duties, etc.

Yoga-maya... "The creative power of Yoga, all things being the thought forms of the One."

(Dr. Besant).

Yuga ... A cycle; an enormously long period of time.

Yukta ... Lit. Harmonised; attuned. One who has realised the glories of the Soul through Brahma-jnana.

"In tune with the Infinite."

Z.

Nil.
